The Firebrand tak[illegible] out of the Fire.

OR,

The Wonderfull History, Case, and Cure of Mis *DRAKE*, sometimes the wife of *Francis Drake* of *Esher* in the County of *Surrey* Esq;.

[illegible] was under the power and se[illegible]ere Discipline of Satan for the space o[illegible] Ten yeares; and was redeemed from his Tyranny in a Wonderfull manner a little befor[illegible]er Death, by the great mercy of God; an[illegible] (instrumentally) by the Extraordinary paines, Prayers and Fasting, of foure Reverend Divines, whose names are here subscribed, viz.

B. *Vsher*. } { M. *Hooker*.
D. *Preston*. } { M. *Dod*.

[illegible]saw Satan like Lightning fall from Heaven Luke 10. 18.

London, Printed for *Tho: Mathewes* at the *Co[illegible]* in St. *Pauls* Church-yard. 1654.

BIBLIOTHECA · BODLEIANA

To the Christian Reader.

THE tempests of a troubled mind, proceeding from an apprehension of Gods wrath and indignation for Sin, and the turning away of his face in displeasure; as they are un-utterable or beyond the skill of man to expresse: So they are un-sufferable and above the strength of man to bear. A wounded Spirit who can bear? Saith Solomon: The Question implyes a negation. A wounded body (that is torne and mangled) some can bear, with a Spartan patience and Resolution: But for a wounded or crucified Spirit none ever could, or can beare; it is beyond the patience of Job or that of the Primitive Martyrs.

For this wound is such that the Devils claw is alwaies in, to prick it and

and gall it, and to give it scarce any respite of torment, or time to close and heal. The pain of the body is but the body *of pain, but the grief of the Spirit, is the* Spirit *of grief: it is quick & sub ile, and piercing like those Spirits and Extractions of* Chymists. *Satan is Gods* Beadle, *or Master of his* Correction-house: *but his discipline is very sore and severe, beyond the rack or strappado, or the most exquisite torments of* Sicilian *Tyrants.* Rehoboams *Scorpions, and* Gedeons *Thornes and Bryers, wherewith he instructed the men of* Succoth, *were but weake* shadowes *of his Chastisement.*

1 Kings 12. 11. Judg. 8. 16.

When Satan hath thrown his fiery *darts into the breast of a poor Caytif, their* venim *soon drinkes up his Spirits, and his life is bitternesse, and he chooseth strangling rather then life. A sad example of his Truth is presented to thee (*Christian Reader) *in*

in this ensuing story. At qui nil sperat, desperet nihil: *Let none despaire in his deepest extremities. God will (on a suddain) break forth like the Sun through the thick clouds of darknesse and despair, and appear* with healing in his wings, *and shew the* light, *not the* night *of his Countenance. Remember his promise in* Isay, *and apply them to the wounded Soul; there is* balsame *in them* For a small moment have I forsaken thee, but with great mercies will I gather thee; in a little wrath I hid my face from thee, but with everlasting kindnesse will I have mercie on thee. *This is most eminently verified in the subsequent Narration.* Isay 54. 7. 8.

When Satan had taken possession of this Tenement *(If I may so speake) herein mentioned, he presumed to make it strong enough, and to make good his hold against all pretenders: But these Servants of the high God having (by fre-*

ſtequent importunitces) obtained their Maſter a Writ *of* Ejectment *gainſt this* Uſurper, *did never cea till they had (by force and armes)* di poſſeſſed *and un-rooſted him. Pray was the* Artillery, *and Faſting th* Helepolis *or battring Engin to for this Enemy out of his* ſtrong holds.

It is obſervable in the ſtory, th at whi this Intruder *was Maſter and G vernor of this Gentlewoman, her tong uttered his* Oracles, *and was taug to ſpeak nothing but what ſavoured the ſpirit that ruled in her. She w taught to deride, vilifie and reproa the grave Miniſters (that came un her) with all poſſible ſcorne and co tempt: ſo that ſome were (in a manne* baffled *off the ſtage. But theſe* Vetera *Souldiers of Chriſt, being, not* igno rant *of Satans* Depths *and* Device 2 Cor. 2. 11. *and nothing daunted with theſe ru affronts, did at laſt (by their honeſt* ſtr tagems *and frequent batteries)* r duc

duce *the place and subdue it to the obedience of Christ. And that Gentlewoman being now rid of her imperious* Governor, *and uncivil* Tutor, *and being brought to her* right mind *again, did humbly thank those whom she had formerly reproached, and blessed God for them who had bestowed so much pains in rescuing her from the* paws of the Lion. 1 Pet. 5. 8.

I looke upon a great part of this Nation (at present) in the condition of this afflicted Gentlewoman, purely possessed *and* Captivated, *by an* uncleane Spirit, *which makes them* some at the mouth, *and to rave and rage horribly against Gods Ministers who indeavour their good.* Heb. 13. 17. *But they hope (by Gods blessing on their indeavour) notwithstanding all their affronts and discouragements to drive this* Evil spirit (*at last*) *out of them by the powerful* exorcism *of piety and prayer; and by their patience and perseverance in*

in well doing, to tame these poor Lun
ticks, *and* charm *their fiercenesse, a*
bring them to their right temper a
frame of mind again: So that they sh
be reconciled to their suppos
Enemies; *crave pardon for their* E
travagances, *and give them hum*
thanks for their patience, in bearin
with them in their transports *&* fre
zie, *and for their paines and ind*
vours, in turning them from darkne
Act. 26. 18. *to light, and from the power of Sa*
unto God.

God who moulds the heart of ma
and turnes it as the Rivers of wate
can do this, and will surely bring
passe, when the Iesuits design, who
the ruine of this Church and Minist
shall be farther discovered.

For we know that the hand of Joa
with them in all these things.

TRODDEN DOWNE STRENGTH,

OR,

MRS *DRAKE* REVIVED.

THE matchleſſe rare *Caſe*, and in that kinde unparalleld trouble of that ſometime worthy Gentlewoman, Mrs *Ioan Drake* of famous memory, wife of *Francis Drake* late of *Eſher* Eſquire; with the glorious and ſtrange concluſion the Lord made with her, (I believe the like never read nor heard of) was the cauſe of writ-

ting this enſuing diſcourſe Whoſe *Caſe* and trouble of ten years continuance being ſo rare and ſeldome met with; for that the Relation thereof might perhaps help ſome hard-hearted mourning Creatures hereafter, to gather heart and ſtrength, not to deſpaire (how deſperate ſoever their Caſe may ſeeme either to themſelves or others to be) I have therefore by Gods help, and for the comfort of ſuch, undertaken to ſet down here, for the glory of God, and confuſion of Satan (her maine ſtrong enemy) her *Caſe*, and cauſe thereof, with the progreſſe and iſſue of all, as briefly as poſſibly I could, to remaine as a pertuall monument whilſt time laſts, of Gods great goodneſſe and infinite mercies even to the moſt hard-hearted and miſe-

miſerable that may be. To the end, that as it was ſaid by *Iames* of *Iob* and his *Caſe*, *Behold the Patience of* Job, *and what end the Lord made*; ſo it may likewiſe hereafter be ſaid of this good woman, *Behold the hardneſſe of heart, ſtiffneſſe and ſtoutneſſe of* Mrs Drake *for a long time rejecting all meanes in a long continuance, and what a comfortable end the Lord made with her.* Wherefore it being a diſcourſe full of windings and turnings, fraught with many of Satans ſubtilties and intricate multifarious tentations, wherein *Proteus* like, he according unto the occaſion, changed ſhapes, to have overthrown this good Gentlewoman; all the ends whereof cannot (becauſe of the variety and ſtrangneſſe) eaſily be knit together: I doe entreat the Readers patience

to

to beare with me, if ſometimes I ſeeme to looſe my ſelfe, or be too tedious, or for want of memory and multiplicity of matter be enforced ſometimes to bring *Hyſteron Proteron*: But howſoever the buſineſſe, if largely related, might fill up a very great volumne, I intend only as I am able, to gather together ſome of the moſt ſpeciall materiall things, knitting them as briefly as may be together; ſeeing by Gods mercy I was made an unworthy Inſtrument of her recovery, and an eye-witneſſing Actor in all her *Tragick-Comedy*: (Not daring but to erect this Trophee of eternall thankfulneſſe for her) in imitation of former Worthies in their deliverances; I was enforced and durſt not but thus vent the buſineſſe of her rare *Caſe*, unto ſucceeding Poſterity.

Firſt,

First, we will shew *how shee was set upon and assaulted in the night with fear and horror*, with her foregoing disposition, character, and what fore-runners ushered this her distemper which raised so great a storme. 1.

Secondly, *By what strange meanes, and way, the Lord made the Relater an unworthy Instrument, to have compassion on her, and finde her out*, helping to furnish her with the Instrument and meanes of her recovery; and what entertainment shee gave that meanes at his first comming unto her, and after, untill the time that shee revealed the Devils counsell, was contented to live, and use the meanes having any hope to be saved. 2.

Thirdly, *Her deportment and carriage from this fornamed time, untill a little before her death.* 3.

Fourthly,

4. Fourthly, *The preparation unto her death, with the ſtrange manner how the Lord revealed himſelfe unto her*, before the ſame, the like never heard of.

1. For the firſt, ſhee was the daughter of that worthy Gentleman *William Totle* Eſquire, one of the ſix Clerks of Chancery, his only Heire apparant, being likely to have enjoyed all his fortunes which were very great, according whereunto ſhee had all the excellent breeding, which is uſuall, and befitted a Gentlewoman iſſued from ſuch worthy Parents, whoſe too great indulgence towards her in her youth (by her own confeſſion) occaſioned ſo much ſorrow unto her in her riper years, receiving then no correction at all.

Her character. Shee was of a low well compacted ſtature, of a lovely browne com-

complexion, having a full nimble quick Sparrow-hawke eye, of a naturall joviall conſtitution, accidentally melancholy, full of love, curteſie, mercy and meekneſſe, affable in converſation, with a deep and nimble quick pleaſant preſent wit, tender-hearted, free and bountifull, in nothing covetous but of grace: the freeſt alive from all hypocriſie, unleſſe it were to bely her ſelfe, wearing her worſt ſide outmoſt, being plaine, true and tender open-hearted, modeſt, eaſily drawn with love and good words; but if oppoſed, ſtout, ſtern and inflexible, uſing the outward contentments of the times, yet in a very indifferent, modeſt, inoffenſive way, reſolute in her undertakings, valewing even then reall goodneſſe where ſhee ſaw it in any without hypocriſie, de-

deteſting ſhewes without ſubſtance: though then ſhee were not acquainted with the power of godlineſſe, yet had ſhee it in admiration, where ſhe ſaw it ſhine forth; ſo as though ſometimes in a little mirth, ſhe would vex and jeſt with the ſuppoſed worſer ſort, who at good times came to her of her neighbours; yet thoſe who were in her judgement right, ſhe uſed thus farre to open her ſelfe unto her waiting woman touching them, in this ſtrange preſaging manner.

Doeſt thou ſee theſe people, ſome of whom I doe ſo jeare at and vex? of my conſcience I ſhall one day'ere I die, bee one of them; for thoſe of them who are right, are the only happy ſouls, which was a ſtrange prediction of her (even then when ſhee was ſo farre from, and contrary

trary unto them) as afterwards it came to paſſe.

Gods providence, and her Parents pleaſure, appointed unto her a Match, but ſuch a one (though he was a worthy fine Gentleman of good birth, parts and fortunes) yet whom at firſt ſhee could not affect, ſo as ſhe was married againſt her will (a great over-ſight in Parents) which firſt bred in her the foundation of thoſe ſtormes and tempeſts, which in time were in danger to have overthrown her. Wherein though ſhee were obedient and dutifull unto her Parents; yet it ſtuck cloſe unto her, though her ſtrength of ſpirit and joviall temper endeavoured with all her ſtrength to have ſhaken it off, out-worn it, and by all meanes to have out-faced it, without ſemblance of diſcontent, by merry company

1. *Cauſe of her melancholy.*

company and divers journeyes (which usually divert melancholy thoughts) as though there had been no such matter. But griefe being like unto fire, which though for a time smothered, yet could not long bee concealed, her discontents did secretly work upon her a habit of sadnesse in midst of her mirth with her friends, as *Salomon* shewes that *even in laughter the heart may be sad.*

Cause of her distemper.

2. About this time not long after her marriage she was brought to bed of a daughter (a dear daughter unto her) because in that delivery being much wronged by her Midwiffe, shee was ever after troubled with fumes and scurvie vapors mounting up unto her head, which bred in her for the most part a continuall head-ach, like unto a megrum, together with some-

somewhat like unto a fire continually burning at her stomack, which no physick could remove, or was not Gods pleasure it should; the which drew her towards a more constant constitution of sadnesse and distemper, though yet with her usuall strength of spirit and chearfull disposition, shee out-faced, as though all had been well. But a fire of discontent being kindled full of sad thoughts in her; which bred and encreased all the time she lay in of her daughter; thus shortly after it fell out, That

Her Father and Mother being very indulgent towards her in this Case, and both of them being with her, when at a time she was ill at her House at *Esher* in *Surrey*; her Mother to comfort and hearten her up, then lying one night with her; It came to passe that in

the fore-part of the night ſhee fell aſleep, but not long after fell out into terrible ſhricks & out-cryes to this purpoſe, that *ſhee was undone, undone, ſhee was damned, and a caſt-away, and ſo of neceſſity muſt needs goe to Hell, and therewith ſhook, dropt down with ſweat, and wept exceedingly:* Wherewith her good Mother *Mrs Totle* much troubled, being a very religious tender-hearted Gentlewoman, did give her many good and comfortable exhortations, to be quiet, to truſt in God; not to believe illuſions, telling her, that *the Devill was a liar*, and ſo fell a praying with her, ſhee being in ſhew well recovered and pacified. Which being paſt, ſhe fell aſleep againe, and wakened as full of extraordinary joyes, as formerly ſhee had been of terrors; rejoycing exceedingly,

The firſt grand tempeſt ſhee endured.

A ſtrange change.

ingly, and then told her Mother, *What a wonderfull comfortable dreame ſhee had been in, and how from an Angel ſhe was aſſured of her ſalvation; that now all her former feares ſhee ſaw were falſe, now ſhe would doubt no more, being aſſured to goe unto Heaven*; and ſo prayed again with her Mother.

Some houres after this ſhe fell aſleep againe for an houre and more (as her Mother told the Relator) but at her awaking was now in a more fearfull caſe then ever, in a fearefull trembling and ſweat, ſhaking exceedingly and crying out, *That now ſhee was a forelorne creature, being aſſuredly damned, without hope of mercy, without all remedy, confident that ſhee muſt needs goe unto hell; with ſhricks and loud Cryes, the bed ſhaking,* *The tempeſt begins roughly.*

yea, the whole chamber seeming t
rock and reele: Which breedin
to her Mother, much fear, amaz
ment and grief, in that it was no
paſt her skill to faſten upon he
daughter any thing which migh
allay, comfort, or quiet her diſtem
per ſhee now was in. In which wo
full poſture ſhee ſtill continue
notwithſtanding all the comfor
or perſwaſions vented either b
her Mother or any others; a
which were in vaine, there bein
joyned with her ſadneſſe and d
ſtemper, ſome out-rage now an
then, abſtinence from meat a
much as might be; ſtrange deſp
rate ſpeeches, unruly carriage, f
from her former naturall conſt
tution: ſometime ſlighting an
laughing at all ſaid unto her, th
now not daring to truſt her alon
but to have her watched contin

all

ally night and day by two Gentlewomen by turns, moſt of the bolts and locks being taken off in the roomes, leſt Satan ſhould have circumvented them. Shee in the meane time all this while living in much diſcontent, againſt her will, but that ſhe was ſo watcht and tended, that ſhee could by no meanes hurt her ſelfe, never left alone, but over-awed with Overſeers who were jealous of her ruine. In this Caſe ſhee with much adoe was brought to eat, but ſparingly, very muſing and ſilent; but when ſhe was by her Husband, Father or Mother, much urged to the contrary; who by their authority only prevailed much with her: now at length growing deſperately hopeleſſe, refuſing all meanes, ſlighting and ſcorning to ſpeake with any Miniſters, all who came

to her, ſhee ſhaking them off, as wee ſee a great Maſtiffe to turn off many ſmall Curres; laughing at them, and ſending them away with much deriſion and diſcontent; which ſhee of purpoſe delighted to doe, ſo to diſcourage all of them, that they might have no minde to return again: So ſhee wearied out all who came unto her, who left her as a creature hopeleſſe of recovery. In which ſad Poſture, now in her own eyes and moſt of others, hopeleſſe and helpleſſe, being the aſtoniſhment of Husband, Father, Mother, and of all her friends; wee will now for a while leave her unto her keepers, to ſhew in the next place, the ſecond thing propounded; *How ſtrangely the Lord cauſed the Relater to bee a meanes to finde her out, bring one of a thouſand un-*

to her, and what ſtrange entertainment ſhe gave him at his firſt comming unto her, to declare unto her, both what her iniquity, and righteouſneſſe was.

As by Gods good Providence the Relater was one day at dinner in *Iſleworth*, at the houſe of the Lady *Scudamore*, where the late worthy Miniſter Dr *Burges* the Elder then alſo was, whoſe help ſhee had rejected. Amongſt other diſcourſes there interpoſed this alſo of Mrs *Drakes* great diſtemper, pitifull ſtrange unuſuall Caſe, how deſperate it was, and what a great work of mercy it would bee to be a meanes any way to help her. It then being concluded by all, that if Mr *Iohn Dod* of *Aſhby*, could be entreated or won to take ſo much paines, under God he were the only fit perſon, with his ſo milde, 2. *How God cauſed to finde her out.*

meek and mercifull ſpirit, do deale with hers, which was ſo out of tune and off hooks: upon whoſe prayers and paines, more good ſucceſſe might be expected, then any one they could then think of. This motion though for the time neglected, yet after a fortnight wrought ſo ſtrongly, day and night upon the Relater, that he could have no reſt untill hee had moved the buſineſſe unto Mr *Dod* then in Town; who modeſtly put it off as a buſineſſe beyond his ſtrength and leiſure to wait upon, yet being contented to ſee her and ſpeak with her. Whereupon the Relater then wrote unto her Huſband (a ſtranger unto him) to this purpoſe; that hearing of the ſtrange Caſe and danger his wife now was in, out of mercy unto her, he had procured, the fitteſt man known

known to come to see her, and do his best to help her according to his ability, one Mr *Dod* Minister of *Cannons-Ashby* in *Northamptonshire*. Hee then after enquiring of Mr *Dod*, found such a generall good report of him, that he suddenly came unto the Relaters chamber in the White-Friers, where Mr *Dod* at that time was, who acquainting himself with him, entreated his help and company to visite his wife, and so took us both along with him unto his house.

But it is strange to heare what suttlety the Devill then used, and uncouth entertainment he caused her then to give unto him: for, shee being in the dining roome above, having no knowledge of his comming (which was concealed from her) yet as we came neare unto the door below, she suddenly

A sudden device of Satan.

ly flung up ſtaires unto the next chamber above, and ſhut her ſelfe in: Whereupon her Husband took the great iron forke in his hand, and run up after her, threatning to beat down the door, if ſhe would not open it. Who ſeeing him reſolute ſo to doe, at length opened the doore and let them in; her Husband then getting betwixt her and the door, they both kneeled, and Mr *Dod* (as his cuſtome in great matters was) kneeled and went to prayer without ſpeaking of one word unto her: at which time ſhee ſtood and would not kneele, untill the latter end of the ſame, when ſhee alſo conformed her ſelfe, and kneeled with them. Prayer being done, Mr *Dod* ſaid nothing unto her, but in her hearing uttered ſome ſpeeches concerning her Caſe,

unto

unto her Husband, tending unto her comfort and encouragement for her to make uſe off: and ſo did both before and at dinner, expecting from her ſome ſpeeches to have given ſome pertinent occaſion for further diſcourſe with her, which ſhee at that time omitting, he ſupplied with other ſeaſonable diſcourſes for her good, touching his experiences in the like kinde, of the Devils ſuttleties and the danger of keeping his councell, with the advantages accrewing unto him thereby; whereunto ſhee patiently attended. Dinner being done, he being asked in his chamber at her houſe (where hee now was perſwaded to lodge) what he thought of the buſineſſe? made this gratious hopefull Reply; *very well, becauſe the Devill was afraid, run away, and durſt not ſtand to it.*

That

Shee seemes to neglect and despise prayer.

That night after shee was a bed, he was brought in by her husband to pray by her; but shee seem'd as though shee would not hear, hid her selfe over head and eares in the bed: notwithstanding which he went on constantly in his determination unto the end thereof. The next day at his comming, hee set in to speak with her; at which time shee replyed nimbly and strongly, using to purpose all, or much of the Devills rhethorike taught her against her selfe; yea, and alledged many Scriptures, which shee had never read, but only as tumbling and tossing over the Bible (as her custome was) to finde places against her selfe, shee had hit upon many; which by her nimblenesse and strength of wit and Satans help, shee had learned to wrest, and presse hard against her

Strange.

her selfe. But in all her discourses with him, the upshot of all still was, *That shee was a damned Reprobate, must needs goe unto Hell to live for ever; that her heart was harder then an Adamant or Anvile, that God had forsaken her, and given her over unto a reprobate sense, her hard heart could not repent, and that in all her actions shee but heapt up wrath against the day of wrath to her further condemnation; and that in that shee could not grieve, nor be sorrowfull for that wofull estate shee was now in, this shew the desperatenesse thereof; that it was in vaine, and too late for her to use any meanes: and therefore, that shee would use none, nor ever goe to Church againe. That it was needlesse, fruitlesse and in vaine, for him or any body else to loose their time or labor any more with her or her* *A sad sore and wofull conditi-on for the time.*

occasions, the Decree of her rejection and damnation being past and irrevocable: And therefore, all her comfort and portion being in this life, shee was resolved to spend the remainder of her time in all jollity and merriment, denying her selfe of no wordly comforts; and therefore, wished him to let her alone, for it was impossible for him to doe her any good, nor shee would not either be ruled or advised by him; with a great deale of the like scurvie rotten stuffe, *and that shee was quite destitute of all naturall affection unto Husband, Father, Mother, Children, and every body else, having in briefe no love either to God or man; and therefore perswaded him to leave her, not to pray for her, nor come any more at her.*

Here was a sad discourse, with heavie accusations against her self, had

had all been true; but the Devill being a lyar, and the Father of lies, made her thus fiercely and unjuſtly accuſe and charge her ſelfe in ſuch rigor: for even then ſhee feared Hell fire, quaking ſometimes, and trembling at it, venting her ſelfe unto her frieuds in private, and weeping bitterly, ſhee uſed to ſay, *O doe not yee pity me, who muſt goe to live in Hell torments for ever?* Beſides, even then ſhee was pitifull and mercifull unto others, but in ſecret ſo hid and clokt with words and ſhewes of the contrary, that it was treaſon againſt her for any ſhe entruſted, to bewray any part or parcell of her goodneſſe; becauſe ſhee would gladly have beene thought paſt hope, and praying for, which made her earneſtly to begge of every one not to pray for her, it being that the Devill

A ſtrange hypocriſie unuſuall.

Devill aymed at, that shee might
A new invention of Satan. past hope, finally dispaire. For, fo
two years together, by her good
will shee would not bee pray
for, using many times at her Mo
thers usuall time of Prayer to sen
suddenly for her, of purpose to in
terrupt her, who if shee came no
presently, as sent for; when she
came, asking her pleasure, shee use
to reply, now I have nothing t
say unto you, for you have bee
at your Matins. But to return t
Mr *Dods* progresse with her; h
was yet none at all, she remained
still the same, seemed not to hea
or regard his speeches and word
spoken; would laugh and jest at al
he said in derision: In her thought
likening him unto *Ananias*, on
whom at a play in the Black-Frier
shee saw scoft at, for a holy bro
ther of *Amsterdam*; and when h
would

look pitifully upon her and reprove her for ſuch ſtrange carriages and ſpeeches, telling her what a ſhamefull thing it was, ſo to laugh and jeſt at heavenly things; ſhee uſually Replyed, *Why then, ſeeing you ſee what a wicked creature I am, why doe you trouble your ſelfe any more with me?*

Divers faſts were kept for her in private, the next Chamber above hers, both then and divers times after, in midſt whereof the Devill ſo made her reſtleſſe, that ſhee would come up to the doore, diſturbe them, of purpoſe, and make them believe that if they deſiſted not, ſhe would throw her ſelf down ſtaires headlong. Yea once ſhee being a bed, and he at prayer, ſhe to make him leave off, took a bed-ſtaffe, and threatned to knock him on the head, but did not. All theſe

Another of his ſubtile devices.

and many moe tricks the Devill u-
ſed, ſtill upon occaſion to ſerve
his turne, changing his weapons,
ſo as ſcarcely could it be known a
what ward to finde him long: ſo
to ſhew his malice, did he change
his poſture and weapons.

She holds faſt her dolefull concluſi-ons.

Now ſhee would toughly di-
ſpute the buſineſſe, but all to n
purpoſe, ſhe retaining thoſe devi
liſh concluſions faſtned in her ſtill
So that Mr *Dod* wearied out thus
having ſtaied a Moneth with he
departed home, ſtayed away
Moneth and returned againe, do
ing thus three or foure times to
gether: yet found no amendement
but ſtill the ſame arguments ſtiffe
ly maintained over and over
gaine a hundred times togethe
without any good (in ſhew) effe
upon her, who could not in tw
yeares time be won or perſwade

to come to Church or Sacrament, or to use any meanes at all; but carried her selfe as a desperate forlorne creature, notwithstanding which the over-coming thoughts and terrors of Hell did much affright her; so as gladly she would have had a doore of hope opened unto her: For, a Kitchin-Maide she kept, who had both wit and memory enough to do and retaine a message; shee would usually send unto divers Preachers with Messages of enquiry touching her (concealing her name,) *Whether such and such a creature, without Faith, Hope, love to God or man, hard-hearted, without naturall affection, who had rejected all meanes, nor could perform any, or submit unto the same, with many the like aggravations* (bad enough you may imagine) *yet might have any hope to go*

A nice pretty story, proving that she wisht for salvation.

to heaven? Who ſtill brought unto her ſuch returns tending to hopefull encouragement: that ſuch like and much worſe (though as bad as *Manaſſeth*) might by the mercy of God be received into favour, converted and ſaved, which privately did much allay her ſpirit; for no worſer returns of her ſecret meſſages were brought unto her from any ſhee had ſent unto.

A further extent of the Devils malice.

For all this, yet did the Devill hold her cloſe unto his maine end of deſperation, to have made her ſelf away: For ſhe ſwallowed down many great pins, ſo to have diſpatch't her ſelfe; all which by Gods mercy without hurting paſſed through her: And being forbid Oranges (as naught for her) ſhee made ſhift by the foreſaid Maide to have forty brought unto her, ſo to have ſped her ſelfe;

but

but it ſo pleaſed God, that theſe proved excellent medicines unto her, purging away abundance of black ugly filthy matter, which made her to look much better. Shee uſed alſo now and then at meales, to ſhift a knife ſecretly in a napkin, and then to ſlip it up in the inſide of her arme; but being watched and taken therewith ſhee left off ſo doing, thus continuing, untill ſhee had in a manner wearied out every body: for, *the ſhorter the Devils reign was, he played the more tricks, making her by fits to be the more raging and troubleſome unto her ſelfe and others.*

Now as is ſaid, Mr *Dod* in a manner wearied out with her, as he was about to goe home for a while, and to take leave, ſhe gave unto him this rude farewell, *To pray him to get him gone, to return*

A ſtrange farewell.

no more unto her, enquiring at him what warrant he had, being a holy religious man, who should give good example unto others, to leave his Calling, House and Family so long, and to come to her, where he was but an unwelcome Intruder, having no hope to doe her any good? Which speech was so set on with such an edge of vehemencie (spoken as it appeared against her will to prove him only) bred in him such astonishment, as resolving to follow her counsell, hee made her this short Reply, *That this was but a bad requitall of all his paines and love unto her, to have no more thanks for his labour, but to be chid out of doores, that hee was very sensible of her reproofe and dismission, and therefore meant hereafter to stay at home, and look unto his own matters, not troubling her any more:*

Which

Which speech it seemed touched her to the quick; for though to discourage him and trie him, she had made him such an untoward speech, yet was shee inwardly very sorry for what was done: Only before his departure, shee took him aside, desiring to speak with him in private; when shee told him, that now ere his departure shee would deale freely with him, and shew the cause and ground of all her distempers and trouble, and what just cause shee had thus to have complained, as hopelesse, enjoyning him silence. And so in her own chamber, none but he being present, she opened her whole heart sincerely, so as hee perceived that shee had concealed nothing from him of all that was in her heart; which made him (now that the Devils counsell was out and dis-

A way opened for her cure.

cloſed) to conceive good hope of her recovery.

Danger of conceiling the Devils counſell.

For this quite marres, and is in danger to over-throw all ſuch perſons, whilſt the Devill ſo holds them in bondage, as to make them conceale his counſell all the while, having this advantage thereby, as *to make mountaines of mole-hils, and of mole-hils to make mighty mountains*; never ſuffering them to come unto the knowledge of the quality and nature of their diſeaſe, whilſt the thing oppreſſing and ſeeming great unto them, is uſually little, and nothing at all in reſpect of that he makes it; ſometimes but a lie, a deluſion, ſuch as the parties themſelves upon ſuch diſcoveries in relating become aſhamed of; As in ſome ſort it fell out with this good womans Caſe, which was nothing in a manner in regard

regard of that the Devil urged and perſwaded her; it was, he proving a ſtrong lyer unto her, and his ſuggeſtion only a meare falſe illuſion as will hereafter appear. Then unto all that which ſhee had then vented unto him, he then made her only this generall Reply, *That ſhe was much miſtaken and deluded in the quality, kinde and nature of her Caſe, that the Devill had thus far tormented her ſpirit with a ſtrong abuſe in corrupting her judgement, and encenſing her ſo unjuſtly againſt her ſelfe, ſetting her affections on fire, by his injected wild-fire temptations. That he made no doubt of her recovery; but that now being acquainted with her Caſe and minde, hee would goe home and conſult with God what were fitteſt anſwers for the ſame; returning ere long againe if God were ſo pleaſed:*

then

then to endeavor to ſatisfie and b
all her doubtings: In the me
time, untill then, enjoyning
chearefulneſſe, patience, moderat
in all things before her Husb
and Parents, and to attempt
more violence againſt her ſelfe;
which ſhee faithfully promiſed
kept.

Still ſhee holds the maine concluſion.

Hee being gone, in his abſe
ſhee carried her ſelfe diſcreet
and modeſtly, not refuſing to ſp
with any of thoſe Divines w
in the interim came to vi
her; and would ſit and diſpu
with them a long time togethe
but ſtill in the old bias, holdi
her ſtrong maine concluſions, t
fabrick whereof appeared to be
ſtrongly rooted in her, that th
ſeemed unremoveable, all who
appeared, did no good unto he
ſave ſo much as they could to pe

swade her from such stiffe peremptory conclusions against her selfe, and from prying into Gods secrets, presuming to know those things which God in this life reveales not unto any, but reserves as his own high prerogative, only to know what his decree is touching the everlasting state of the Creature to come: affirming that this knowledge which she pretended to have thereof was false, and that this revelation, was only known in the sanctified use of meanes, which shee so farre refused, as she could not be perswaded to goe to Church by any, though they much urged her unto it: Only now she would kneele and joyn in prayer with them, but by no meanes in singing of any Psalme, which shee affirmed not to belong unto any in her Case, being now very

very ſad and retired, and now a
then in weeping fits, and ſom
times in ſhewes of jollity a
mirth, ſo by turnes it pleaſed h
to out-face her preſent miſery.

Patience, moderation and wilde dealing much prevails with ſuch.

But this as a Catholicon we o
ſerved in dealing with her, that t
more patient we were, to ſuffer h
to complaine and bemoane h
ſelfe, repeat one thing over a hu
dred times as ſhee uſed, over a
over again, giving her good wor
uſing much meekneſſe, affabili
and ſervice unto her, even in h
moſt untoward croſſe carriage
this got much ground upon h
ſpirit, and brought her to d
many things which no harſh croſ
neſſe could poſſibly effect with he
And therefore this couſe was no
taken, not to vex her any more, o
urge her with perſwaſions to go
to Church, or to doe any thin

o diſpleaſing unto her, but to goe long with her ſpirit, with patience bounding with love, mercy, good words and the like, untill hee were convinced in judgement, when they needed not to hale or pull her, *Duties would then come off freely:* For indeed, this is the undoing of many poore ſouls in the like, or any diſtempers, to chide, rate, and urge them to much; which is a croſſe way, diſpleaſing and unproſperous, yea, diſproportionable unto that courſe Chriſt takes (whom wee ſhould imitate) *not to break the bruiſed reed, nor quench the ſmoaking flax*; and a croſſe way, *To make judgement return unto victory*: In which Caſe, *Iacobs* pace with his flocks, with ſuch, is the beſt and ſafeſt way to drive them gently; eſpecially thoſe who are with young,

young, in whom Christ is now b
abreeding and forming, *that so*
may (as the Prophet speaks, *Isa.* 5
see of the travell of his soule, a
be satisfied: And indeed, such ha
spirits who are too quick with su
poor souls being too nimble wi
them before they know their d
ease, are but *like rude Surgions*,
unskilfull Physitians, who venter
give physick before they know t
ground of the disease; who ma
times in place of curing, doe e
ther kill, or so much the mo
ulcer their wounds.

A change in her occasions.

Hitherto we have seen Sata
malicious, violent, subtile, variou
in his temptations, changin
shapes, by all meanes striving t
have overthrown this good soul
abuse her judgement, affections
fancy, and best reason to fight a
gainst her selfe; notwithstanding
all

ll which, the Lord miraculously reſerved her, was with her in, and brought her through this ery affliction, to wonder and admiration: Wherefore, if the eader will have a little more pa-ience, he ſhall ſee how the Lord overthrew all thoſe ſtrong holds, which the enemy had by his wild-fire unreſiſted temptions, and iery darts injected in this good creature; which being not pre-ently caſt forth againe (as wild-fire ſhould be) thus enflamed her affections and endeavours againſt her ſelfe; as in part hath been and God willing ſhall be related.

For firſt, he faſtned this temp-tation upon her, as his great maine Bulwork, *That ſhe had ſinned that great unpardonable ſinne againſt the holy Ghoſt*; and therefore, that it was in vaine for her, either to uſe any

1. *Temptation.*

any meanes for salvation, or ho
for it; and therefore, that it we
fruitlesse and in vaine for her
heare the word, read, pray and t
like; which hee wonderfull fas
had radicated in her.

Hereupon, hee inferred that
2. *Gods Decree shee was a Reprob*
Temptation. *a cast away, appointed for dam*
tion; being shee was such a ha
hearted impenitent sinner, not bei
able to repent: and therefore w
a treasurer up in all shee did
wrath against the day of wra
and the revelation of Gods ju
Judgements againsts her: an
therefore, seeing that shee mu
eternally perish, living for heapin
up sin only for aggravation of he
punishments, therefore to make he
selfe away, the sooner the better
which temptation a long tim
stuck fast, seeming unremovable.

Fro

From whence Satan made this third deduction (like a Sophisticall Logitian, begging the Question) that *therefore now it was in vaine to use any meanes at all; but seeing her portion was now only in this life, therefore to deny her selfe no manner of pleasures or jollity and mirth, but to cast off all these sad and soure things of holy duties performing, which were to no purpose, now that the irrevocable Decree was past, which was unchangeable:* And therefore, if shee should bee saved shee should bee saved howsoever, and that God would soften her heart, and give her grace to use the meanes: But that the fearefulnesse of her estate did shew (hee suggested) the contrary, that all her endeavors would prove in vaine; this stuck hard a long time. 3. *Temptation.*

Now against any of these, no thing could bee fastned upon her against them, which was not presently shook off again: But especially in that first mentioned of the *Sin against the Holy Ghost*, here in shee kept close the Devils counsell, revealing the same at first unto none, but unto Mr *Dod* though afterwards of her self three years after, being in a good humor, shee acquainted the Relator herewith; and more also then he hath thought fit to vent abroad (as unnecessary) giving him leave to publish and make known after her death, so much of her Case as might in some such misery be useful unto others.

After this Mr *Dod* at his appointed time returned, having seriously pondered all her business, & digested the same, and was joyful-

ly welcomed of her friends, though by her in a muddy ſtrange way (former tentations by that time, having againe growne ſomewhat ſtrong upon her) when yet hee in his uſuall mercifull way, cheated her up, encouraging her what poſſibly he could. And ſo in ſome few dayes after fell flatly upon the buſineſſe, how to beat down and convince her erroneous opinions wherein ſhee was ſo ſetled, and wherein ſhee thought her ſelfe moſt ſecure in her owne judgement, unremoveably ſetled.

The ſinne against the Holy Ghoſt diſcuſſed and ſtated.

The maine & grand matter troubling her, and quite unhooking her off from all manner of duties (as hath been ſaid) was, *That ſhe had ſinned that unpardonable ſin againſt the holy Ghoſt, which ſhee firmly believed:* Whereunto Maſter *Dod* thus replyed, directly croſſing all

her thoughts herein, in the *negative*, affirming that she neither had sinned this sinne, nor was ever hitherto so qualified, as to be guilty thereof; which seemed unto her very strange to prove, but was easily done. For, he shewed unto her, out of *Heb.* 6.4. That those who commit that sin fight against their convinced enlightning, having tasted the good word of God, and the powers of the world to come, having also tasted of the heavenly gift, being made partakers of the holy Ghost; who in their practise crucifie to themselves the Sonne of God afresh, and put him to an open shame; and trample upon the blood of the Covenant, maliciously opposing the known truth, in a constant course remorseless unto the end: having lived & thriven under powerfull means, which

yet

yet they ſlight, malicioufly and purpoſly oppoſe and perſecute. But that ſhee being ſtill in her naturall eſtate, by her own confeſſion being farre from this enlightning, never having taſted of this heavenly gift, nor of the powers of the world to come, was never thus qualified, and ſo had never, neither could have committed this ſinne: ſo that her temptations and feares in this kinde were but meer deluſions onely. And for that other ſort who committed this ſinne, without the former inward illumination and taſte, ſuch as were the *Scribes and Phariſees*, Julian *the Apoſtate*, and the like, who malicioufly perſecuted and blaſphemed Chriſt, notwithſtanding that by his Doctrine and Miracles they were convinced of his Diety; of this he ſhewed her, ſhee could not

A ſtrong aſſumption.

be guilty of, *All she could alleadge against her selfe, consisting only in a matter of thoughts, which could not without action and former qualification bee that sinne, or within the compasse thereof:* Which were only things wrapt up in that we call (*tentatio Fœda*) strange injected thoughts of God, as *Rom.* 1. 23. representing him to the fancy in abominable similitudes, likening him unto the vilest and basest things; which were only Satans wild fire tentations; for which seeing shee even then, and since, abominated them, being sorry for them, Satan must answer for, *they being hers no further then as shee entertained and allowed of them.* And also, that these thoughts being thought of and injected betwixt the top and bottome of the hill whereupon her Fathers house stood,

ſtood, never breaking forth into any ſpeech or action which ſhee was ſorry for, could not be any ſuch ſinne as ſhee imagined; and therfore prayed her to content her ſelfe and to reſt ſatisfied, and not ſuffer the Devill to delude and torment her any more in this kinde.

All this diſcourſe ſhee heard willingly without replication untill he had finiſhed what he would ſay, when ſhee being very rationall and convinced of the truth of what hee had delivered, acknowledged her error, and Satans deluſion, promiſing no more to entertaine any ſuch like thoughts of that ſinne, *But withall ſhee told him, that it was no matter for this, though ſhee were free thereof, yet ſhe had other ſinnes enough to damne her, and was aſſuredly a Reprobate* A further complaint.

and caſt away, being ſhee could not love God, nor any other creature, being devoid of all naturall affection, and given over to a Reprobate ſenſe, ſo as ſhee was moſt certaine that the Decree of God againſt her was paſt, being that ſhee had no heart or power to performe any holy duty, but was like a creature ſtarke dead, yea twice dead, good for nothing but for hell fire; wherewith ſhee ſometimes would laugh and ſmile; but wee muſt conceive that even in the midſt of this laughter the heart was ſad; for in private not long after ſhee would have ſore fits of weeping.

Knowledge of Gods Decree denyed unto any one.

In vaine it was now to diſpute with her, or perſwade her in any thing untill her jndgement was convinced & rectified in that matter of the *Decree of God*: For ſhee flung off all with ſeeming aſſurance of

of her knowledge being ſure that the Decree of her reprobation was paſt, of her rejection whereof ſhe was ſure and certaine: Therefore, this being the next ſtrong hold to be battered down, he bent in the next place all his ſtrength this way, *Denying unto her that it was poſſible either for the Devill, or any other creature to know the Decree of God, either for ſalvation or reprobation*; but that this revelation came in the uſe of meanes God bleſſing the ſame; for which cauſe all muſt uſe the meanes who would bee ſaved, not medling with the *Decree of God*, nor prying into his ſecrets; for which then was alledged that excellent Scripture, *Deut.* 30. 12. That what they were to performe and know, *Was not in heaven, that we ſhould ſay, Who ſhall goe up for us to heaven, and bring*

bring it unto us, that we may heare it and doe it: Neither is it beyond the sea, that thou shouldest say, Who shall goe over the sea for us? &c. But the word is very nigh unto thee, in thy mouth, and in thy heart that thou mayest doe it. Further hee urged, that if thus much were

1. *Argument.* certainly know by her, he shewed her, *it must be by a Spirit of revelation*; demanding of her, what spirit had revealed thus much unto her? If the spirit of the Devill (as it could bee no other) then he was a liar and the father of lies, as Christ *Ioh.* 8. 44. speaks, hee speaking of his own and not from God, therefore not to believed. And as the for the Spirit of God (he shewed) who only searches knowes and reveales unto us the deep things of God, 1 *Cor.* 2. 10. none but hee knowing the things of God, nor

any

any creature, *This holy Spirit (he shewed her) had no such office assigned him of Christ in the word to be a Spirit of discouragement to reveale reprobation, being the Comforter appointed to lead the Saints in all Truth, to reveale and tell things to come and teach us all things, Iob. 14.26.* This were directly against his nature, mission, and office, and the Decree of God, Thus to beat men off the use of meanes, discouraging them in the good way, who must wait and lie at the doore of mercy still, untill the Lords good time and pleasure were revealed and known in the use of meanes. And this also was press'd unto her further, what a horrible blasphemy and impiety it were, either to honour the Devill so farre, or assume unto her selfe by his meanes, the knowledge of

2. *Argument.*

3. *Argument.*

of things to come; this being the which was only proper unto *Jehovah* himselfe, by his spirit to shew and reveale; advising her to be ware in this kinde, not to encrease the wrath of God against her, seeing God, *Isa.* 44. 7. & 46. 10. differencing himselfe from Idols, and all their discoveries, is *to know things that are come and a command declaring the end from the beginning, and from ancient times things that were not yet done:* From all which issued this deduction that shee was infinitly abused in this strange conception, and that the Devill or shee from him were not certaine of any things to come (unlesse revealed by the Spirit of God) shee having from thence no such revelation; that therefore she was by Satan utterly cozened and abused in the matter of Gods

Decree,

Decree, and so was bound to use the meanes, trust and wait upon God therein; shee being his creature, to let him do what he pleased with her, either in life or death.

This strong fiery dart thus repulsed and quenched, shee became so convinced in this point, that only God (not the Devill) could reveale his owne Counsels and Decrees; and therefore, that perhaps shee might bee deceived in this her strong confidence in that kinde: But still retaining the third, *That her indisposition unto all manner of goodnesse, proneness unto all manner of evill, her naturall temper and composition of minde, not able to use any meanes, or take any paines for heaven, too evidently demonstrated that shee had no part or portion there, and therefore that shee had better leave off all then labor*

Satan holds hard having once got ground.

in

Answ. 1. *in vaine:* Hereunto answer was made, That God though he had Decreed to save mankinde by the meanes of a Mediator, yet in his good wise Providence had so ordered the conveyance of our salvation (as *Austin* speaks) that *he who made us without us, will not save us without us:* & therefore that all our life time we must be humble sutors, labourers after, endeavourers and strivers after that salvation which he hath appointed for us, using all those meanes constantly, and not to lie still in a ditch without endeavouring to rise, and to cry Lord help us; such a one hee told her did worthily perish. It was further now also prest unto her, that God now after that miracle of all miracles, in the sending his Sonne to assume our flesh and save us, now ordinarily wrought

The use of meanes is strongly prest upon her, to bee saved.

wrought not the ſame miraculouſly, but by ordinary concurring meanes and endeavours revealed in the word; that as thoſe who in the Wilderneſſe were ſtung by the fiery Serpents, *were not healed* unleſſe *they looked up unto the Brazen Serpent*; no more any now could obtaine ſalvation unleſſe they believed in Chriſt, its antitype: And that therefore, if ſhe uſed not the meanes, but rejected and wilfully withſtood the ſame, as there was no hope any way of ſalvation; ſo if ſhe uſed the meanes, there being hope, and many promiſes annexed to the ſame, there was good hope of her ſalvation; And *put the caſe* (which hee denyed) *that ſhe muſt needs periſh*; *yet much better it were to periſh in a way of obedience and duty full of hope all the way, and uſually ſucceſſefull*

1. *Argument or motive.*

2. *Argument or motive.*

eeſſefull, whereunto were annexed many promiſes wherein the truth of God who cannot lie, but is faithfull in all his promiſes is engaged, then in a wilfull way of diſobedience.

3. *Argument or motive.*

That all experiences ſince the beginning of the world have ſhewed that it never yet was in vaine, or unſucceſſefull, but alwayes advantageous and proſperous to uſe the meanes, waite and depend upon God; yea, though it were as long and longer then the impotent man, *Ioh.* 5. lay at the *poole of Bethesda*, ere hee had help: And therefore ſeeing her caſe was now juſt like thoſe *foure Leapers* who ſate at the Gate of *Samaria*, 2 Kin. 4. Who being like to periſh in that great famine, reſolved, if, and ſince they muſt needs periſh, if they ſate ſtill there; but if they adventured into the *Campe of the Aramites*

4. *Motive preſſed home.*

Aramites, they might peradventure be saved, (at the worst but die) at their approach thither, finding the *Amarites* fled, they had choyce of the spoyle. So if shee used not the meanes, but despised them, shee must of necessity perish; but if used, shee might no question be saved. And so to this effect were urged those places, *Micah.* 2.7. *O thou that art called by the name of the house of* Jacob, *is the Spirit of the Lord straightned? and those his doings? doe not my words doe good to them that walk uprightly?* and this, *Seek yee the Lord, all yee meek of the earth, which have wrought his judgement: seek Righteousnesse and seek meekenesse; It may bee yee shall bee hid in the day of the Lords anger*, Zeph. 2.3. And so that of *Amos* 4. 12. *Therefore this will*

I doe unto thee, O Israel, and because I will doe these things unto thee, prepare thy selfe to meet thy God O Israel: even that God who is said, *Amos* 5. 8. to turn the shadow of death into the morning; all which put her on strongly unto the matter of endevour, seeing as it is, *Micah.* 4. 12. *Now know the thoughts of the Lord, neither understand they his counsell*: so that their being a possibility for ought shee could know to use the meanes as she was able; there was an absolute necessity for her to submit her selfe unto the meanes.

These and the like things thus deliverd, did much amaze her spirit to have beene thus farre deluded and mistaken in her own Case, and wherein shee was so settled, resolute and confident; unto all

which

which ſhee at length made this Reply, *That now ſhe was convinced and did certainly believe, that none but God knew things that were to come; that ſhee had erred in judgement in ſo thinking of her ſelfe: That the deſperate Caſe and eſtate ſhee was in had cauſed her to make ſuch concluſions againſt her ſelfe: That now ſhee believed the Devill had no knowledge of Gods Decrees, concerning the everlaſting eſtate of the creature, no more then pleaſed God to reveale unto him: That ſhe was contented to do what ſhee could in uſing of the meanes, if ſhee might bee aſſured to reape any benefit thereby: But that the accidentall indiſpoſition both of her body and minde were ſuch, as ſhee in this Caſe could doe nothing to help her ſelfe, no more then a ſtark dead creature could; and therefore,*

Her convinced anſwer.

that God must doe all; in which Case, if hee were so pleased to give unto her strength and grace to work, then shee would, otherwise she could doe nothing: a sore temptation, which even untill her last she could hardly shake off.

Answ. Hereupon he Replyed, that God as was said, wrought by meanes, and that shee was bound to read the Word diligently, to pray, heare the same, meditate and conferre thereof: That this was Gods way and appointed meanes, to make even such dead creatures live, as shee pretended her selfe to be as it is *Ioh. 5. That the time then was, and was a comming, when the dead should heare the voyce of the Son of God, and those who heard his voice should live*: Wherefore, seeing that their was such a mervellous

efficacy

efficacy in hearing of the Word and uſe of meanes, (*Wherein the power of the Spirit did co-operate to make the ſame effectuall*) There was an abſolute neceſſity to uſe the meanes for the attaining of ſalvation, or elſe one were thus guilty of their owne damnation in wilfull rejecting and refuſing of the meanes: Unto all which, her anſwer was, *That ſhee had no power ſo to doe, but when that God would enable her, then ſhee would:* Yet hee prayd her, to read the Word and pray as ſhee could and the like, which ſhee refuſed, *alleadging that ſhe could not pray; and for reading of the Word, to what purpoſe were that, ſo to read her own damnation, or to heare judgements and arraignments againſt her ſelfe; that ſhee was better as ſhee was; and therefore* *Her further anſwers.* 1. 2.

prayd him to urge her no more in this kinde, untill God were pleased to work somewhat in her, with abilities so to doe, which (if hee had a purpose to save her) *hee would surely doe.*

Shee is brought off and from the third grand temptation.

But for his paines and for his conviction of her judgement, rectifying of her from those forementioned errors shee gave him thanks, promising no more to torment her selfe with cogitations of them; for she was satisfied in the *Sinne against the Holy Ghost*, in the matter of the *Decree*; and in Satan or her ignorance of any things to come, his knowledge to be none at all: *But that for the present, here shee must rest, no further shee could possibly goe, wishing him to spare himselfe from being any more vexed with her untowardnesse.*

Hee

Hee much abaſhed at her preſent diſtemper, and reſolute ſhew of ſtoutneſſe and ſtiffeneſſe of Spirit; yet was not diſcouraged, ſeeing he had got ſo much ground of Satan, as to beat her from her former ſtrong holds, hoping in time alſo to performe the reſt, which ſeemed a tough task to effect: becauſe *the indiſpoſition and melancholy temper of her body was ſuch as hindered much the work, ſhee therewith being averſe unto Phyſick.* Therefore, he reſolved for that time, to depart home and preſſe no more upon her at that time, but give her time to ruminate and think upon thoſe things delivered, hoping to finde her in a better tune at his return, and ſo accordingly giving charge to watch her diligently, in a milde and loving way, after he had given

Diſcretion not to preſſe too much at once.

her many and good Exhortations to use the means & to have a good conceit of God, he departed, because at this time hee would not tyre or overload her, or more new toyle out himselfe.

Satan is not idle, a new storme arises.

A little after his departure she began then to bee somewhat in the old posture of frowardnesse and distemper, uttering many times desperate speeches and hopelesse, still refusing all meanes; saying, that all were but in vaine: And was so farre gone this way, That *the great snow, and all the dissastrous direfull events happning abroad anywhere, shee said were all long of her, and for her sake, she guilty of them, and that things would never bee better so long as shee were alive*: For then indeed Satan taking advantage of her melancholy temper, wrought her much

much woe thereby, making her thus over-charge and accuſe her ſelfe, and endeavoring to have brought her back againe unto her former errors: So that now much adoe there was with her, to ſtay, ſupport, or allay that accidentall fierceneſſe, which now thoſe new diſtractions brought upon her; which bred much griefe unto her Husband, Parents and Friends, but was not ſo to be wondered at, that Satan ſhould cauſe unto her or them ſo much diſquietneſſe by his inceſſant new tentations, ſteering his time in Mr *Dods* abſence, to regaine his diſpoſſeſſed hold, or drive her unto finall deſperation.

In, or neere this interim ſhee was viſited by divers worthy Miniſters about the Town, amongſt whom was that famous worthy man,

man, Dr *Usher*, since *Primate of Ireland*, a magazine of all knowledge and learning, a powerfull plaine Preacher, none like him in setting forth Christ in his high perfections and surmounting excellencies, and in pointing the right straight next way unto him; and withall as a very wise stout man, so the mildest humblest and meekest man alive, of his infinite reading, knowledge, and parts: This worthy man many times did visite her, would intreat, perswade, open Christ unto her, magnified the riches of Gods mercy that way extended unto the sonnes of men, shewing the freenesse of the gift of God this way, and that none were debarred, who did not wilfully exclude themselves, with much meekenesse and mildnesse endeavoring to winne her spirit unto a reall em-

embracing of thoſe tenders of grace made unto her in the uſe of meanes; whom ſhee willingly heard, delighted to hear ſpeak; but withall ſtill kept within the road of her old bias, *her inability to performe holy duties or endeavor that way; that all theſe were excellent things he ſpoke of touching Chriſt, for them unto whom they belonged, but ſhe had no ſhare therein for ought ſhee knew ſhee ſaid*; but yet uſed ſhee him alwayes with much love, reverence and reſpect, in whatſoever temper ſhee was in, endeavouring ſtill to give him all content and reſpect; and he being wiſe and judicious, ſeeing the temper of her ſpirit, a great work to bee wrought, the iſſue whereof time muſt ſhew, to bee effected by degrees, did not much preſſe upon her ſpirit, or much urge

Her anſwer unto him.

urge her unto any thing, being contented when he came to her to drop upon her many ſweet diſtilling ſhowers of precious ſpeeches; leaving them to work after he were gone.

Her encounter with Mr Forbs.

And now alſo about this time came to viſite her another worthy Miniſter, whom the Relater brought to ſee her and judge of her Caſe; a wiſe, acute, learned, diſcreet man, of great judgement and parts, one Mr *Iohn Forbs*, Miniſter at *Middleborrow* for the Merchants. This man having ſate a great while viewed her and ſaid nothing, at length broke ſilence & told her, that he had heard of her trouble and diſcouragements, and therefore had come to tender his ſervice unto her, to try if any thing were within the compaſſe of his power wherein hee were able to

ſerve

ſerve her: Shee curteouſly gave him thanks, but withall told him *that her Caſe and doome was already determined and paſt, and therefore there was no good to bee done by any one unto her*: Yet ſeeing him ſo an acute ſharp quick witty man, ſhee was pleaſed to have a ſtrong bout of diſcourſe with him alone, walking at her houſe in *Eſher* Gallery, where having toughly diſputed with her a long time and no good to be done, but thwarted with many ſtrong uncouth objections and Scriptures, ſophiſtically applyed by her, beyond the skill or ſtrength of her own ſpirit or wit as hee judged, he confeſſed ſhe was too hard now on a ſudden for him. So at one bout having the better of her in a diſcourſe of *Faith*, he broke off laughing, with a jeſt, called

led her Husband near by and fai
Sir, now I can ſtay no longer, b
I will ſtudy how to anſwer yo
Wives Arguments, and will no
leave her in a good eſtate: (
faith, profeſſing infidelity,) wh
having taken his leave and depar
ted: The Relator enquired wh
his judgement was of her an
her Caſe? Who made this an
ſwer, That it was the ſtrangeſt thi
ever hee had ſeen, heard or rea
A ſtrange preſaging Cenſure. of, *That the Lord had ſome ſtrang work to doe by her, but whether i mercy or judgement hee could no determine*: no more hee would come to viſite her, nor could be drawn unto it.

Upon this her late diſtemper and untowardneſſe, the good old man Mr *Dod* being againe ſent for and come, was notwithſtanding entertained by her in ſhew loving-

ly,

ly, yet with a ſad louring countenance by and by accompanied therewith, as though hee had not been welcome; which he in his uſuall chearfull manner not regarding, uſing her with all meekneſſe and love, which he found gained much upon her ſpirits; after which having diſcourſed, & two or three dayes prayed with her, and for her, ſhee began to mend, but yet could not be perſwaded to read, pray by her ſelfe, or goe to Church; wherefore hee thought it expedient to leave urging thereof, untill her judgement were convinced therein: which was the next work to be done, a tough taſke to effect, and which ſhee ſtrongly oppoſed and withſtood by one maine Argument (being beaten off from all her other ſhifts) which was this out of *Rom.* 14. *ult.*

Obj. *What-*

Object. *Whatsoever is not* [*of*] *Faith is sinne; but shee did not* [*be*]*lieve, nor could doe any thing* [*in*] *faith, therefore all her actions* [*must*] *needs be sinfull; so aggravating* [*her*] *condemnation, shee having sinne* [*enough*] *therefore enough to condemne her, would no more this way encrease their number already too many.*

Answ. 1. This Argument [*is*] judged to be Sophisticall, subtile [*and*] and a strong fetch of the Devill [*to*] for his *ultimum vale*, and last re[*fuge*] fuge; whereunto hee after a little [*a*] pause, thus Replyed, That *he deny*[*ed*] *ed the assumption*, that she could not doe any thing in faith; for, *the degrees of faith must be considered.* There was a degree of initiation of babes in Christ, and of strong men in Christ: *That she must now be considered of in the lower form of the schoole amongst the babes in Christ,* [*not*] *needing*

needing *milk not ſtrong meat* (as the Apoſtle ſpeaks) and therefore, though things were not done in a ſtrong, yet they might bee done in a weak and true faith, which might have a true and ſutable reward: So that there being in the Word many and large promiſes made unto the reading and hearing of the Word (ſome whereof wee then repeated) now for brevity omitted: That *duties done in obedience unto the command of God, were then ſo done in faith, becauſe according to and with a reſpect unto the commandement*; and muſt needs becauſe of the truth of God who cannot lie nor deny himſelfe, be rewarded. And put the caſe (which he then denyed) that ſhee muſt eternally periſh, yet *God hath many outward mercies and bleſſings in ſtore*,

wherewith to reward such outward obedience, many times farre beyond our slight performances, freedome from many temporall judgements, lessening, delay, and mitigation of them, in number, weight, measure and continuance, remove all of them and the like, in his best time: So that all things considered, the best for her were to submit her selfe unto the will of God, lie down Saint-like at his feet: use the meanes, trust, waite upon him, and then to let the Lord as (*Ioab* said to *Abner*) doe that which seemeth best in his eyes.

Answ. 2. And for that other cavill of the encrease of her sins, in the matter of her endeavours; for this he told her, That *all her good actions done, should be upon record, & all her sins should be forgiven and done away, so that this should not hinder her obedient walking.* Ob-

Object. Unto this shee objected her inability to performe any holy duty, and therefore seeing God in the up-shot of all his free promises declares himselfe thus (*Yet for all these things, will I be sought unto of the House of* Israel) *she not being able to aske or make obedient endeavour to wrap her selfe up within the promise, so as to have interest, or challenge the same, that therefore it were in vaine for her to use any meanes.*

Ans. Reply hereunto was made, That true it was, that this was the ordinary roade of Providence in dispensing of salvation, to sue and challenge the promises for our owne comfort, and to dispence salvation in the use of meanes: *Yet that God being a free agent to give and work at his good pleasure, had not so tyed himselfe unto*

any methode so in his working, but that at his pleasure he might dispense therewith: And that therefore for her inability and weakneſſe, God could at his good time ſtrengthen her to his work, ſo in the meane time, that ſhee did her beſt endeavor according unto her ability, not being this way wanting; for where much weakneſſe was, yet God many times helpt and took in good part our weak performances, and that *weakneſſe with truth and doing to our power went farre in Gods acceptance*: he loving us not for any thing in us, but freely for what he works in us; as that *Hoſ.* 14. 4. *I will heale their back-ſlidings, I will love them freely, &c.* And that *Revel.* 3. 8. *Vnto the Church of Philadelphia, Thou haſt a little ſtrength and haſt kept my word.* So was ſhewed unto her that of the

Diſ

Disciples, *Ioh.* 17. 8. being weak ignorant men in many things touching salvation, for whom Christ yet pleads with his Father, *They have kept my word*, though formerly they were not able to beare those things might otherwise have been revealed unto them, *Ioh.* 16. 12. Therefore from hence was much pressed upon her the use of meanes howsoever unto her weak power and strength, which God would encrease unto a greater growth, *being that he giveth strength to the weak, and unto them that have no strength*, Isa. 40.29. Her Case was shewed her to be no worse then that *Ezek.* 16.4.5. of the people of *Israel* polluted in their own bloud, cast forth in a miserable condition, no eye pitying of them, any way to help them; whom yet God in his mercy

pitied in that wofull condition, saying unto them, *That even then they should live, they should live, when they were thus in their bloud, Ezek.* 16. 6. Therefore to hope well in the mercies of the Almighty, not measuring the same by the scantling of her shallow conceits of God, in whose sight all the sinnes of the world are nothing, in comparison of the infinite price payd of that blood of the everlasting Covenant, and infinite value and merit of the same, which speaks better things then the blood of *Abel*, *Heb.* 12.24. and whereby we have accesse with boldnesse unto the Throne of Grace, by a new and living way which hee hath consecrated for us through the veile, that is to say his flesh.

The strength of these things thus enforced, so overcame her

thus

thus delivered, that herein she was also convinced, that shee ought to use the meanes to her power, trust and waite upon God for the issue, being contented of his good pleasure whatsoever, and therefore resolved and promised, that now she would goe to Church, use the meanes and try what Gods pleasure were in time to doe with her; conceiving now some small hope that possibly shee might bee saved in the use of meanes: and so was perswaded to goe to Church; at her first going, being brought to heare Dr *Gibson*; who knowing of her comming, applyed himselfe covertly for her occasions, yet not so, but she suspected that he had beene prompted, and had spoken things of purpose for her case (which shee murmured at) but was passed over; for indeed

Shee is brought to goe to Church.

the burthen wherewith ſhee had over-loaded her ſelfe was ſo great, that we durſt never adde any thing thereunto, but fed her with all encouragements, ſhe being too apt to over-charge her ſelfe, and to deſpaire upon any addition of fewell unto that fire which already was kindled in her: And ſo whereſoever ſhee went to heare, notice was ſtill given, ſo to mannage their buſineſſe, that hee might know they had at that time a hearer thus qualified before them, whereby ſhee received no diſcouragement in hearing of the Word; but by the contrary matter of encouragement, her ſpirit being ſtill jealous that all things were prompted for her ſake (hearing no more terrible things) as indeed they were.

Yet in this interim, things being

not

not yet well setled within her, not daring to trust her alone, it was thought fit in the next place to fetch off her endeavours from her own destruction, which by Gods mercy was thus effected: One day being in a very good humor, merry and well pleased, Mr *Dod* prayd her that she would resolve him truly of one Question, which hee would demand of her, which she faithfully promised to doe. Then he demanded of her, *That if now shee were condemned to be burnt, or hanged, drawn and tortured, to bee first rackt, scourged and many times whipt and tortured, Whether or no shee would not esteeme it to be a high favour and promotion, to be reprived and respited for ten or twenty yeares or thereabouts, to live longer?* Which shee affirmed shee would take in this case for a very

How shee was brought from attempting against her selfe.

very high favour (not perceiving his scope and drift in the Question;) Then said he, tell me (taking her lovingly by the hand and smiling,) *Why then did you all the while past make such haste to have posted away unto Hell fire for ever, the torments and misery whereof are many thousand times in violence beyond all the possible torments of this world, seeing it is uncertain whether ever you shall goe thither or not, but that God in the use of meanes will soften your heart and save you? But seeing the time (if ever) will be too soone whensoever: therefore it were madnesse and extreame folly in you, to fall into that course which might precipitate and cast you there presently before the time; but to live forth natures course, trying what end the Lord will make:* Shee being by her own

own confeſſion in ſome ſort catcht now as *David* was by *Nathan* the Prophet, now perceiving the drift of this ſurprize, took him by the hand, and prayd him, *That in that kinde no more jealouſie or ſuſpition might be had, for now ſhee was ſo by him convinced, that ſhee was reſolved to live ſo long as God would permit her, and that ſhee now was very ſenſible of his diſcourſe of Hell, and what ſmall reaſon ſhee had to make haſte thither.*

Shee is convinced, that ſhe ought & might receive the Sacrament.

Having thus by Gods mercy brought her to ſubmit her ſelfe unto the meanes, and hearing of Word, wherein faith and ſalvation are uſually conveyed and wrought; there wanting yet one thing, to bring her unto the Sacrament (unto which ſhe was very averſe:) The next thing this good man went about, was how to compaſſe

paſſe this, and convince her judgement that ſhee ought, might and muſt participate herein, as well as in hearing of the Word: This was by her thought a very ſtrang thing to doe, that ſuch a one as ſhe imagined her ſelfe to be, ſhould dare to Communicate. But hereof he aſſured her the truth, from the equity and neceſſity of that command of God where *all the Males in* Iſrael *were commanded to appeare three times a yeare before the Lord at* Jeruſalem *to eat of the Paſſeover; in which caſe whoſoever refuſed to come, or deſpiſed the ſame; hee was to bee cut off from his people:* Whence he inferred this concluſion, That whatſoever our worthineſſe or unworthineſſe in that caſe were, yet the command of God muſt be obeyed; all were bound to come and eat

of

of the Passeover: And therefore that *all within the Pales of the Church, ought to Communicate and receive the Sacrament howsoever qualified: In which case unworthy receiving should not damne them, if once in all their life time they should in did receive worthily:* Shewing that in *Hezekiahs* time, many then had received the *Passeover* unworthily, for whom notwithstanding hee prayed the good Lord to forgive them, though they had not eaten according unto the preparation of the sanctuary. Besides this he shewed her, *That the Sacrament was not a comforting, strengthning, building up Ordinance onely, but also a converting and healing power being therein for help of the sick and diseased, a reviving quickning Ordinance also; so as all ought to participate of the same.*

Object.

Object. Hereunto she objects that out of 1 *Cor.* 11. 29. That unworthy Receivers did eat and drink their own damnation, and therefore she durst not adventure any more to aggravate her condemnation and punishments.

Answ. Unto this he Replyed That she was mistaken in the meaning of the words, *for the word* Damnation *must not there be taken in the terrible sense*, the Originall not carrying it so, but thus, (*such eat Iugdement*) *unto themselves*, viz. *temporall punishments*: which the ensuing verse 30. corrects the same thus, *For this cause many are weak and sickly among you, and many sleep, &c.* Which shewes the meaning onely is, that such endure sometimes temporall punishments; who yet may bee saved and goe to Heaven. So that

still

ill the generall holds in equity, in and under the Law; that Gods Ordinance in the Sacrament not to bee neglected of us for our unsufficiency and unfitnesse or the same, no more then under the Law during the Passeover; because, *it may be a meanes to fit, make, cure, strengthen, revive, quicken and enable us to be worthy receivers: For we come not to bring vertue unto the Sacrament, but to receive vertue, life, strength and quickning from thence:* And that howsoever in this case we be qualified, it were best to be obedient and use the meanes, all which with much more the Relator remembers not, was set on with more excellent illustrations, exhortations and pithy remonstrances: which discourse being finished she became in this also convinced in judge-

Let the scrupulous note this well.

judgement, that ſhee promiſed him thus farre to ſubmit herſelfe yet further unto the meanes, that ſhee would now alſo goe unto the Sacrament: *Onely in this Caſe ſhee begg'd exemption not to be urged, becauſe ſhee could not neither was able by her ſelfe to performe any private duties of prayer, or reading of the Word conſtantly*: whereunto, becauſe they would not over drive her, put her beyond her ſtrength, or moleſt her ſpirit, they ſpared to urge her, contented with what they could with gentleneſſe and entreaty perſwade her unto.

A very ſtrange experience and wonderfull.

Yet it is moſt ſtrange to heare, how the Lord dealt with her in one thing, wherein ſhe delighted, and was hardly broken off, *viz. Shee had a cuſtome in tumbling over of the Bible, to put her finger ſuddenly*

ſuddenly upon ſome one verſe as it lit; ſaying, now whatſoever my finger is upon, is juſt my Caſe, whatſoever it bee, and my doome: But ſo the Lord directed all her fingers ſo put, that looking upon the verſe, ſtill it was found encouraging and comfortable, not diſcouraging: whereupon being much prayed and entreated, ſeeing hitherto ſhee had found all places to ſpeak for her, that ſhee would deſiſt, and not any more thus tempt God; who prayd that ſhee might doe but once more ſo (it being in the preſence of many) promiſing faithfully that after that one time, ſhe would never do ſo any more, to attempt any ſuch tryall: Whereupon at length all adventured to ſuffer her once more to ſee what Gods providence would prove in ſo ſtrange

a Case. But withall if some crosse place came, they prayed her not to bee discouraged; whereupon shee suddenly opened the Book, about the middle thereof, in the Propheſie of *Isaiah*, and without looking or reading a word, or knowing what shee did, she put her finger upon that excellent vers. *Isa.* 40. 27. *Why sayest thou O* Jacob, *and speakest O* Israel, *my way is hid from the Lord? hast thou not known, hast thou not heard that the everlasting God the Creator of the ends of the Earth, fainteth not, neither is weary; there is no searching of his understanding: hee giveth power to the faint, and to them that have no might he encreaseth strength; even the youths shall faint and be weary, and the young men shall utterly fall; But they that wait upon the Lord, shall renew*

renew their ſtrength, they ſhall mount up with wings as Eagles, and they ſhall walk and not faint: Which place being conſidered of and read, ſo croſſing her hopes and expectation, made her being much abaſhed to bluſh. For therein ſhee was reproved for her croſſe conceits of God touching her, as neglected of the Almighty; and for all her weakneſſe and imperfections was ſhewed, that God could help all, who with a word made heaven and earth, enabling her to doe all duties at his good pleaſure; being therewith encouraged to wait and depend upon God in the uſe of meanes by ſuch an excellent promiſe: And ſo was therewith ſhewed how good God was unto her, every way ſhewing love, notwithſtanding her untowardneſſe, and

tempting of him by such signes: At which, not knowing what to say, shee flung off poorely, saying, this was promised to *Iacob* and *Israel*; It was nothing unto her and her Case: Whereunto answer was made out of that place, Rom. 15. *Whatsoever was written before hand, was written for our learning, that wee through patience and comfort of the Scriptures might have hope*; and so was thereby vanquished in judgement, that she promised now to be satisfied, and never any more to make any such tryall, but to offer her selfe unto the use of meanes, and to wait the Lords leisure what hee pleased to doe with her: Yet still alleadging the impotency in her, that she was able to doe nothing herein towards this great work, but that God must doe all, when being enabled,

Object.

Answ.

enabled, shee would doe that whereunto she should be strengthned.

Yet wanted there one thing more, to get her to joyn in singing of Psalmes, which with much adoe shee was brought unto, *alleadging that her Case admitted of no such melody, neither had shee cause to sing, but to mourn all her life time:* Yet being told that it was a duty to sing prayses unto God, for all his mervellous mercies, power and goodnesse, as well as to joyn in hearing of the Word; and that *thanksgiving being the everlasting work of Heaven in continuall praysing of God, was a work could not be too soone begun upon earth;* and that the Psalmes being of divers compositions and postures; of thanksgiving, petition, gratulation, complaint, and deprecation, *Shee is perswaded to joyne in singing of some sorts of Psalms.*

shee might joyne in some, many of which might fit her Case; shee was contented to joyn in Psalmes of complaint, petition, mourning and deprecation, but in no other of any acknowledgement of any mercy received: For said she, *If I be onely reserved as a stalled Oxe unto the slaughter, what cause have I to give thanks; and if I be not to goe to Heaven, what have I to doe with the work of Heaven before the time, or having some work wrought in me, whereby I may be assured of my interest therein?*

Why shee would have lived under a powerfull Ministry.

About this time willingly shee would have lived under some powerfull Ministry, hoping, that thereby some such work might be wrought upon her, as might enable her to performe duties; and for this cause secretly made the Relator goe into *Essex* to try whether

ther or not that worthy powerfull late thundering Preacher, Mr *Rogers* of *Dedham*, would have entertained her at his house, who willingly granted the same: But when the businesse was moved unto her Father and Mother, neither they nor her Husband would consent unto the same, though Mr *Dod*, and Mr *Culvervell* both affected to have gone with her, so too indulgent were they over her; which refusall much unhookt her spirit, and had almost put her in her former Case againe, so much did it afflict her; but no remedy, at length shee conformed her selfe unto necessity.

An experience of her spirit, & of Satans malice against her.

I should much transgresse, and wrong this discourse of Gods mercies into this good creature, if I should omit any passage of Satans subtelties and attempts

againſt her, how farre they prevailed; for ſo, *the Power and goodneſſe of God unto her in ſaving her at length, will ſo much the more evidently appeare to his glory*: Therefore this enſuing paſſage I relate, as the furtheſt extent of Satans malice: One day as ſhee was walking in her garden at *Waltham* upon *Thames* with the Relator and another friend (for *Eſher that place where her trouble firſt began, ſhee never after could endure*) ſuddenly ſhee ſtopt and fixed her eyes faſt upon the ground, ſtaring upon it with ſtrange wilde looks, for halfe a quarter of an hour, from which we could hardly divert her, but at laſt did, though ſhee ſeemed much troubled to be interrupted; and then (as her cuſtome was when the waters of her ſpirits and thoughts were

were become muddy) she began to seem to cast off all means again; saying, *That her heart was so heard, as it could never bee softned; this was by those with her then much opposed and denyed as fast as she affirmed the same*, enforcing that God who with a Word made Heaven and Earth could soften it; whereunto shee in anger replyed, (*why then God cannot soften my heart*) at hearing of this blasphemous speech, spoken in the heigth of temptation, the Relator without speaking one word unto her suddenly left her; *for such speeches were not to be born with, countenanced, or disputed with, but to be cast off, with detestation and abomination*, for (*contra principiis non est disputandum*) they say: A little while after, shee being then ready to ride abroad and goe to her

her houſe at *Eſher* to take the aire, going to take horſe, ſhee demanded of the Relator, whether hee would not ride abroad with her, whereunto hee replyed, *No, he durſt not goe in her company, who did ſo lately blaſpheme, for feare the ground would open and ſwallow them up; but that ſeeing under the Law the blaſpemer was to die the death; that he would go to the Archbiſhop and complaine of her, bear witneſſe againſt her, and provide faggots to burn her*; wherewith we both parted in ſeeming diſcontent. She being gone, the Relator ere his way-going, went to her waiting-woman, and left his remembrance unto her, which when her woman, at her return told her, ſhee would not believe that hee had ſo done, but asked her Maide, what farwell didſt thou think hee

gave

gave me, *That he would goe complaine of me, and provide faggots to burne me*: To which her Maide answered, *Then Miſtriſſe, you have ſpoken ſome ſtrange untoward things*; I think I did ſo, ſaid ſhee: In this interim the Relator ſent and wrote very kindly to her in his abſence, and after a Moneths time returned againe unto her; when, *ſhee prayed him to ſtay no more ſo long away, gave him thanks for his harſh uſage of her*; *ſaying, ſhee had deſerved worſe, and would never ſo doe any more*; *Telling alſo that when formerly ſhe had ſtood ſtaring on the ground, ſhe was then aſſaulted with fierce and ſtrong temptations*; *all the while a brick-making for the Devill*; *and prayd him when he ſaw her do ſo any more, to put her out of that poſture, and not to ſpare her, how angry ſoever ſhe*

Confeſſion.

ſhee ſhould for the time bee.

A new ſtorme. Now as ſhee was in a ſeeming good tune and poſture of endeavour to uſe the meanes, in tumbling over the Bible, ſhe encountred with that terrible place, *Heb. 6.* enferred upon the ſinne againſt the Holy Ghoſt, *That the ground which was often watered and brings forth nothing but briers and thorns, was neare unto curſing and burning, &c.* Which *Object.* place for a few dayes put her quite off hooks againe, affirming that ſhee was juſt ſo, a creature that brought forth nothing but briers and thorns, though ſhe had been often watered from heaven in the uſe of means, and therefore that ſhe was neere unto curſing and burning.

Anſw. 1. Firſt, This was denyed unto her, that ſhee had ever lived under

any

ny ſuch powerfull Miniſtry, as to have been often thus watered.

Secondly, That ſhee neither hi- 2.
herto had beene ſo bad, as to bring forth nothing but briers and thorns, having to their knowledge brought forth and produced much good fruit of her hearing in times paſt, though now ſhee were for a ſeaſon over-clouded with temptations, ſo, as ſhee could not diſcerne of her own ſtate, nor was apt to judge thereof.

Thirdly, That this place being 3.
enforced as a reaſon of the ſinne againſt *the Holy Ghoſt, againſt their enlightning*; *which by her own confeſſion, was a pitch above her, that hitherto ſhee never had attained unto*; therefore ſhe needed not to make any ſuch rigid application, or conſtruction of the place

place against her selfe; wherewith and the like milde speeches unto her to this effect, shee was at length pacified as before.

The journey past recounted.

Good Reader be not weary, I will now suddenly make way unto a conclusion, for much of our work, and the greatest part is done and hardest to compasse; Lo now, we have brought this good woman thus farre: 1. *To aske the way (in some sort like one of* Jeremies *Converts) to Zion with her face thitherwards.* 2. She is brought out of the house of bondage, from her brick-making slavery, *Pharaoh* pursues as it were still after her, but hath not overtaken her, shee is driven to flie and wander up and downe the wilderness, now backwards now forwards, as the Church in the wilderness was, ere she can arrive at

her heavenly *Canaan*; and I hope wee ſhall ere long ſee her *Jordan* ſtand up, and give her a faire paſſage in thither, though ſhee hath beene well buffeted by the way.

First, Shee hath been now convinced, not to have ſinned that ſin againſt *the Holy Ghoſt* (as Satan perſwaded her) being in this ſettled. 1.

Secondly, Shee hath been perſwaded in that grand buſineſſe of the *Decree of God*, not to meddle therewith, and that no Creature, Devill, Man or Angel, ſave God himſelfe had any knowledge thereof. 2.

Thirdly, In the matter of endeavour, ſhe hath been convinced, *that ſhee ought and muſt ſet her ſelfe in what poſſibly ſhee could, to uſe the meanes*, wait therein, and 3.

to

to truſt God with the iſſue of all.

Fourthly, *Shee hath been perſwaded to live as long as poſsibly ſhee could*, not to be a means of her own deſtruction.

5. Fifthly, Shee hath been perſwaded *of the lawfulneſſe and neceſſity of her communicating*, notwithſtanding all her ſeeming averſneſſe, and indiſpoſition thereunto.

6. Sixthly, Shee hath been brought from that courſe *in tempting God by putting her finger ſuddenly upon places of Scripture*, to try her ſtate, all which fell out contrary unto her expectation, good ſtill.

7. Seventhly, How and *on what conditions ſhee was brought to joyne in ſinging of Pſalmes*: all which being paſt, one would think, that now there had not been

been much adoe, but to have had a quick end of her troubles, and ſufferings.

But the Lord wonderfull in working, and excellent infinitely in counſell and wiſdome, had otherwiſe ſo appointed the ſame, that ſhee ſhould yet a few years longer be ſtorm-beaten and ſick, and wander as it were in a wilderneſſe, ere ſhee arrived at her heavenly *Canaan*: And therefore out of her habituall impotencie seeing ſhee was ſo ſtiffe and ſlow to work out her own ſalvation or take paines for it, *Shee had at length her deſire, though hee made it coſt her deare ere hee at length revealed himſelfe unto her*: And therefore hereat ſhee ſtuck ſtill even to the laſt, expecting what extraordinary work God would work in her, to enable her to

take paines for her ſalvation: *A ſtrange temptation, which all her life time could hardly ever be quite removed: Untill God in a ſtrange and unuſuall manner, for matter of feeling revealed himſelfe unto her in ſuch a meaſure, as mortality was incapable of, to the ever-comming of her ſpirits* (who lived not long after) *to be in its place related.*

About this time that famous worthy man of God, Mr *Robert Bruce* ſome time Miniſter of *Edenborrow*, then in priſon amongſt the wilde *Iriſh*, for not preaching or aſſenting unto the truth of the Earle of *Gowries* Treaſon, hearing by the Relator the trouble and true ſtate of this Gentlewomans Caſe, with the progreſſe thereof, and how ſhee had been brought to reveale the Deyils counſell, wrote

wrote a letter unto the Relator touching his cenſure of her Caſe, and hopefull iſſue thereof: who being for afflicted conſciences one of ten thouſand (he himſelfe having beene for twenty yeares in terrors of conſcience, ere he was forced to ſettle unto the Miniſtry) gave a judicious propheticall cenſure of the event of her caſe, as in ſome ſort it fell out (too long here to inſert) but in concluſion with this upſhot: That now ſhee had bewrayed ſo freely the Devils counſell, hee knew that all would ſhortly bee well ere long; and that her trouble would have no admiration a ſtrange event; and that for her finall eſtate, he thanked God, he made no more doubt thereof then of his own, which he aſſured himſelfe of, becauſe God had given him ſo large a heart to

continue instant for her in prayer with a great deale of comfort; concluding his letter with a pathetical speech turned in behalfe of the Gentlewoman towards Satan, worthy to be written in letters of gold, which being so rare and unusuall in the Presse speeches of this nature, I have therefore adventured here to ensert.

A Speech to Satan.

'O Enemy Satan, although thy enmity for the present be troublesome unto this patient, yet I thank my God through Jesus Christ, that thou art an enemy unto her; and that he hath put her in his Camp to fight against thee. When I consider how in Paradice the Lord proclaimed

claimed irreconciliable enmity betwixt thee and the bleſſed ſeed, I account her happy in that thou art her enemy, and that ſtrength is given her to fight againſt thee, for hereby I perceive that ſhee is none of thine, but ſtands on that ſide whereof Chriſt is the Captaine, and all the Saints are Souldiers; where the victory undoubtedly muſt bee both ſure and certaine on her ſide. O deceitfull Serpent! If we finde ſuch terrors and enſignes of thy fury for theſe ſmaller ſinnes of frailty which we fooliſhly by thy enticement commit; what ſhould we have found if wee had followed thee, in the reſt of thy deadly aſſiduall and unmeaſurable fiery injected temptations? from the which the Lords preventing and reſtraining

'mercy hath kept us. I have often
'by experience heard that thou art
'a faithlesse traytor; because thou
'temptest a man to sinne, and for
'the selfe-same sinne which by thy
'instigation we commit, thou art
'the first accuser, and the last tor-
'menter. The Lord encrease our
'faith, and confirme his good pur-
'pose in our hearts, that we never
'hearken any more to thy lying
'words, nor suffer our soules to be
'circumvented by thee and thy
'deceitfull snares. And as for the
'work of her salvation, since it is
'a work which our God will work
'in spite of thee; wherefore should
'shee or wee any more regard thy
'lying testimony? Thou didst
'most malitiously put the questi-
'on unto our Saviour, whether
'or no he were the Son of God?
'And then what marvell is it that
'thou

thou dareſt ſay unto his children
that they are none of his? Is there
any ſuch undoubted truth that
thou dareſt not deny? or any
falſhood which thou dareſt not
make good and juſtifie? Why
therefore ſhould we enter in diſ-
puting with thee? for, her ſalva-
tion conſiſts not either in thy
queſtioning, or in her diſputing
againſt it; but upon the Lords
unchangeable Decree of Electi-
on. If thou ſhouldeſt ſpeak for
her, and plead her cauſe, ſhe were
ſo much the worſe, and nothing
the better; and now that thou
pleadſt againſt her, ſhe is nothing
the worſe. I love no teſtimony
which proceeds from thee. When
thou confeſſedſt that Jeſus was
the Son of God, he rebuked thee,
and would none of thy teſtimony;
and when thou cryedſt out that

'*Paul* and *Sylas* were the ſervants
'of the moſt High God, although
'thou ſpakeſt the truth, yet they
'would not accept of thy teſtimo-
'nie. So although thou wouldeſt
'affirme that ſhe were the child of
'God, were ſhe any thing the bet-
'ter? no, but ſo much the worſe;
'thou canſt vent no truth but with
'an intent to deceive: Therefore
'keep thy teſtimomie to thy ſelfe,
'ſpeak what thou wilt, thou art
'ever like thy ſelfe, a liar; curſed
'art thou, and curſed ſhalt thou
'be, with all thy Confederates, and
'curſed are they that are in friend-
'ſhip with thee: So in concluſion,
'thy purſuite of her, and her ſafe-
'ty hitherto from thy power,
'ſhewes mee that ſhee is none of
'thine.

The Lord powre in his comfort and grace in her weak heart, that ſhee

shee may finde and feele the sweetnesse of the things we write of, and from her feeling to give God the prayse of his glory, and of her victory, which I am sure to be most certaine in Gods good time, and that her salvation is as sure as mine own, I prayse God.

By this time three whole years having past, since Mr *Dod* began with her, having endured so many hot skirmishes with Satan, made so many long journeys, being toyld out in body and spirit, and desirous now to rest awhile, having facilitated his tough task, and fitted it for some other to finish and build her up further, hee having in all things convicted her judgement, that God who does all things well, and makes all things *Rom.*8.28. work together for good unto his children; who when

Moses

Moſes was old, appointed the young man *Ioſhua* in his place; and who when *Manna* failed, brought the people into *Canaan* flowing with milke and honey, did now alſo out of his good Providence appoint a fit man to ſucceed as a helper in Mr *Dods* place, meet for that poſture of ſtrength ſhee was now in, *In a ſtrange objecting, diſputing way, followed by Satans temptations, and prompted with ſtrong objections againſt her ſelfe:* So that now her great want was of an able man to be continually with her, to diſpute conſtantly with all her temptations and objections, able to anſwer and cruſh all.

Another fit help ſucceeds to Maſter Dod.

This and ſuch a Helper did God in his infinite mercy in the next place provide for her. For it pleaſed God in his wiſe providence, ſo

to

to order the matter, that her Husbands Cure at *Esher* being a *Donative*, and not a *Presentative endowment* was voyde and to bee disposed of: In which interim, notice was given unto him of one Mr *Hooker* then at *Cambridge*, now in *New-England*: A great Scholar, an acute Disputant, a strong learned, a wise modest man, every way rarely qualified; who being a Non-conformitan in judgement, not willing to trouble himselfe with *Presentative* Livings, was contented and perswaded by Mr *Dod* to accept of that poore Living of 40 l. *per annum*; Mr *Drake* her Husband being a worthy welbeloved Gentleman, and able to procure his liberty, and retaine him still in the same: This worthy man accepted of the place, having withall, his dyet and lodging at

Esher

Eſher Mr *Drakes* houſe; and ſo by this meanes, as to free Mr *Dod* from his toile and trouble, ſo to be at all aſſayes ready to mannage and work her ſpirit, encounter all her objections, eſpie all Satans windings and turnings, and catch her at all non-plus advantages, being acute, quick, nimble-witted, well skild in knowing and opening of the Scriptures; withall a good Logitian, a ſtrong Diſputant, as he could well doe. And ſo the good old man as occaſion ſerved, ſending and writing unto her, after divers ſad and ſerious diſcourſes with her, wherein ſhee covenanted to obſerve all promiſes paſt, retaining her former reſolutions in thoſe things wherin in judgement ſhe was convinced, he was for that time lovingly diſmiſſed, and rewarded largely by her Parents.

This

This man Mr *Hooker* being a good acute, ſmart Preacher when he liſted, beſides that information Mr *Dod* had given him, was ſo wiſe, firſt to trie her ſpirit, to finde her diſpoſition, uſing her with much mildneſſe & love, ere he would adventure to meddle with her ſpirit, chuſing rather that way made from her might uſher the way unto his diſcourſe, then that at firſt hee ſhould enforce any thing upon her: Which was not long in ſuſpence; for now having a fit perſon to rough hew her (as it were) whom ſhee could neither weary out nor over-come in Argument, but was able to diſcerne and catch Satan in all his Sophiſmes, there every way fell out ſtrong diſputes betwixt them: But all within the compaſſe of thoſe former things wherein Mr *Dod* before had convinced

vinced her: Satan delighting ſtill to raſe new uprores in her, and (as his cuſtome is) *not to ſuffer us to be at peace though we be out of danger:* Such now were his practiſes anew, to winde up his old bottomes, and to renew diſputes, even in thoſe things ſhe was convinced of. For Mr *Hooker* being newly come from the Univerſity had a new anſwering methode (though the ſame things) wherewith ſhee was mervellouſly delighted, and being very covetous of knowledge, was pleaſed with new diſputes and objections to faſten further upon her ſelfe thoſe forementioned things; ſtill further and further ſifting into the ſame old Truths whereof ſhee was well perſwaded (and as is ſaid) convinced.

Yet could not he ſo evenly hold the

the ballance in mannaging of her ſpirit, but that now and then ſhee would flie out, in many diſtempers, *wiſhing to leave off all, for ſhee now ſaw that there was no remedy, the meanes did not work nor prove effectuall unto her: To what purpoſe ſhould ſhee any more labour in vaine?* But eſpecially towards the Sacrament, then uſually ſhee would be off hooks, either not comming, or unwillingly, if ſhee did: Upon whom this place for her waiting and depending upon God was ſtrongly urged, *Hab.* 3. *ult.* That the viſion of Gods deliverances, was for an appointed time, therefore to wait; for though it tarried, yet it ſhould come and not tarry; and that alſo of *Iſai.* 8. *I will wait upon the Lord, who hath hid his face from the houſe of* Jacob; *and I will look for him;*

By degrees ſhe is ſometimes off hooks ſtill.

him: affirming unto her that these and the like hard travels, were incident unto Gods best beloved people, to have many, hard and long trialls, and yet at length glorious deliverances, as was alledged from that place, *Amos* 3.2. *You only have I known of all the Nations of the earth; therefore I will punish you for your iniquities:* (which God may doe forgiving the sinne, *though hee take vengeance of their inventions:*) And that *Heb.* 12. what sonne is there whom the Father chasteneth not? If therefore yee bee without correction (whereof all are partakers) then are yee bastards and not sonnes. Which with the like insinuations from the word closely urged, brought down her spirit to mildnesse and meeknesse: For though her indisposition and temptati-

temptations, made her many times contrary unto her naturall disposition harsh and untoward, with the habite shee had accrewed in time to be crosse, and try those soundly shee conversed with; *yet this happy endowment shee had, to be very rationall according unto her conception, and would be set down and satisfied with pregnant places of Scripture being seasonably prest'd and lovingly opened unto her.*

But the matter of repentance much troubled her, that she could not repent; demanding, *Whether it were possible for her to goe to Heaven without Repentance?* *Quæst. of repentance, discussed.*

Hereunto was answered: First, That God did not tie salvation unto any measure of repentance; but might at his pleasure save, especially where there were no *Sol. 1.*

groſſe ſinnes to dam up mercies gates; whereof praiſed bee God ſhee was free.

Secondly, That God exacted no more of his creatures then he gave unto them: as the Apoſtle to the the *Corinths* writes, *If there be firſt a willing minde, accepting of it, not according unto thoſe things we have not, but according unto thoſe things we have:* And therefore, that her weak deſires and meaſure whatſoever given, might be accepted of God. For, ſhee could not deny, but her wiſhes were that ſhe might repent, and ſhe was in ſome ſort ſorry for her indiſpoſition and hardneſſe of heart, which being a burthen and a kinde of griefe unto her, was ſo a kinde and ſort of repentance: Therefore was ſhee exhorted to be patient, and not to limite the Holy One of

Iſrael

Israel nor prescribe the fountaine and depth of all wisedome which were the best way to bring her unto Heaven; but to submit her selfe unto the good pleasure of God; trust, hope with the best, and use the meanes.

Thirdly, Further alleadging unto her, That it was not the greatnesse, number or continuance of our sinnes that could stop mercy from us; but finall impenitency and obduration.

Fourthly, Repentance being the gift of God, which hee might at his pleasure give and accept in good part whatsoever measure thereof he were pleased: It was not to be doubted of, but that she might in time attaine unto so much thereof in the use of meanes, as hee would accept of, and as might bring her unto heaven. For

God of all his Attributes is said only to delight in mercy, *Micah* 7. his nature being to forgive and forget iniquity, transgression, sin and sinnes of custome.

Fifthly, That as sinne was a perpetuall act in us, so in God there was a perpetuall act in pardoning of sinne, not transient, but in a perpetuall constant currant; as *Zach.* 13. 1. *a fountaine opened, ever running, to wash away all sinne and uncleannesses*; with many the like things, which now againe wonne her spirit to rest upon God; though now and then upon divers occasions she used to fly out a little: Yet being continually hammered and hewen with the tough acute disputations of this good man, Mr *Hooker*, who was very assiduously industrious in watching her disposition, and

various

various inclinations of her changes and tentations; by Gods mercy shee grew still better, using to present her selfe constantly to the use of meanes: having prayer, catechizing, expounding and reading of the word, and singing of Psalms constantly in the family, now with delight and willingnesse acted: being never weary to have the word expounded; yea, and in private spending some time by herselfe alone daily; as the indisposition of her distempered body, heart-burning and in a manner perpetuall head-ach, would permit her; but yet would not bee known nor confesse unto any what in private shee did being alone.

Now have wee her in the wilderneſſe *tossed up and downe, like the Church in their march unto Ca-* *The good soule is yet tossed up and down.*

naan, fraught with divers ſtormes, now backwards, now forwards, with many turning and winding temptations, reſtleſſe in her thoughts, becauſe (deſire hath no reſt) having ſome glimmering glimpſe of hope, but (as ſhe ſaid) had no grounds for the ſame, expecting when the Lord would bee pleaſed to work in her ſome great work for enabling. In which Caſe, now up, now down, *the better ſhee grew in her minde, having ſtill therewithall the greater weakneſſe and indiſpoſition of body*, ſhe continued a long time, her old friend Mr *Dod* now and then once in a quarter of a year comming to viſite her, whom ſhe much rejoyced to ſee, praying not any more to ſtay ſo long away; for now ſhee reſted aſſured her time on earth was but of ſmall continuance.

About

About which time it fell out, that Mr *Hooker* also having acted his part with her, and done his best, to comfort, uphold and rectifie her spirit, so fitting her for mercy, as nothing remained to bee done but a full gaile of spirituall winde to blow upon her, to bring forth her fruit, that by Gods Providence he was married unto her waiting-woman: After which both of them having lived some time after with her, and he cal'd to bee Lecturer at *Chemsford* in *Essex*, they both left her, her Husband having provided another for the Cure, but not like unto the other; who also came often to visite her, being much there. And there lived also two miles from thence, a worthy good Minister, one Mr *Witherell* of *Waltham* upon *Thames*, whom shee went constantly

Master Hooker leaves her.

ſtantly to heare, and was alwayes very helpfull unto her (but eſpecially when Mr *Hooker* had thus left her) whom every Thurſday ſhee heard, hee being a painfull, able, good mercifull man, did then much help her, both in publike, and alſo in private helps of conference and expounding of the Word, which now ſhee much delighted in at all occaſions; eſpecially ſhee found a little comfort in opening of that chapter *Micah* 7. one time when Mr *Dod* was with her three Moneths before her death, though (as ſhee ſaid) ſhe durſt not acknowledge nor confeſſe the ſame for feare it had not been ſo.

The preparation unto her death.

But ah, ſhould I now lanee forth into the diſcourſe of the loſſe of ſo good a friend? but what ſay I of loſſe? *No, ſhe was not loſt, ſhee was now found with her*

her face strongly bent home Heavenwards: Having therefore thus far proceeded in this said *Trage-Comicall* discourse, I must now proceed to the *Catastrophe* thereof: If therefore good Reader, thou wilt have a little more patience to heare the rest, thou shalt quickly see the *Scene change* with a joyfull *Comicall* conclusion: For though all this while shee hath gone forth weeping carrying precious seed, *now thou shalt see her returne with sheaves of everlasting joy*; though weeping hath beene many an evening, *yet now thou shalt see joy come in an everlasting morning*. Though Satan hath much toyled, wearied out and vexed her spirit, *yet thou shalt see how the God of peace shall shortly tread downe Satan under her feet*: her reward infinitely surpassing all her momentany

momentany ſufferings; which now comes to bee the fourth and laſt thing propounded, *Her death, and the preparation unto it.*

Divers years ſince Mr *Dod* left her, and ſome large time alſo after that Mr *Hooker* was removed unto *Chemsford*, ſhee remained more chearefull in minde, though tormented with her heart-burning and in a manner perpetuall *mugrum*, which made her to lie much of the day upon her bed, unfit for any other actions of endeavor in the uſe of meanes ſhe would or ſhould otherwiſe be employed in. About this time a ſtrong diſtaſte was given her from a neare friend, (not neceſſary here to relate, nor to our purpoſe:) Which yet faſtened ſo upon her, that it grew more and more, and brought her into a poſture of great diſcontent, ſo as

A new griefe is added to the former.

ſhee

ſhee became in her thoughts a woman in ſome ſort of another world; who being reſolute in her way, unremoveable, having reſolved and alwayes purpoſing, when ſhee found her ſelfe neare unto her laſt, to die at her Fathers Houſe, and lie with her kindred and friends at *Ammerſum*, *Shee ſuddenly told her Husband, that ſhee found her ſelfe very ill, and therefore that ſhee was purpoſed to goe ſuddenly unto her Fathers Houſe*: Hee much wondering at the ſuddenneſſe of her reſolution, told her, If her reſolution were ſuch, to goe ſo quickly, his buſineſſe was ſuch as hee could not yet goe with her, unleſſe ſhe would ſtay untill his buſineſſe was diſpatcht; but if ſhe were reſolute to goe, that hee would not ſtay her, ſhe might when ſhe would.

So

So ſhee being reſolute, the next day with two of her men ſhee departed for her Fathers Houſe, where being arrived, they wondering that ſhee came ſo without her Husband, ſhee in plaine termes told them, *That ſhee alwayes had reſolved to die at* Sharolois, *and therefore ſhee not knowing how long her time ſhould be, finding her weakneſſe great, had now come without her husband to die there*, ſaying, *that her husband would ſhortly follow after.*

They much wondering at this ſudden newes from her, and unexpected ſtrange ſpeeches; yet at her comming ſmoothed her over, telling her that this was but ſome unwarranted feare had ſurprized her, and that ſhe would finde herſelfe herein as in many other ſurmiſed things deceived. But ſhee

ſtill

still maintained the maine, that her time was at hand, and she very weak, though shee carryed it faire; after which her Husband in a week or ten dayes arrived: But the posture of her carriage for all this was the same, *She being in a surpassing extraordinary strange humor of talking of the best things perpetually night and day without intermission, not having any jot of sleep almost night or day*; whereby her spirits were both much spent and tyred out.

Mr Dod is gone for to come unto her once more

The Relator who still had a watchfull eye upon all the passages of her occurrences, knowing of her late discontent and cause thereof, and hearing that she was removed to *Sharolois*, made no more adoe, but with all haste went and brought Mr *Dod* thither, fearing that this might prove

prove his laſt journey unto her (as indeed it proved,) when he came unto her two Sundayes before her death, he by that time found her *much weakned in body, keeping her bed; but with ſuch vehement deſires to diſcourſe of, and heare of the beſt things, reading, expounding and ſinging of Pſalmes, that all were ſtruck with admiration:* and would not ſtay with her ſo long, as ſhee would have had us; not read unto her, becauſe we would gladly have had her to reſt, which could not be done; for *ſhee continued ſtill ſpeaking both night and day to ſome one or other who watched with her, yet all of the beſt things*; for her time being ſhort, ſhe imagined (as ſhee ſaid) *ſhee could not too advantagiouſly emprove the ſame.*

The firſt of the two Sundayes before

before her death, ſhee would not ſuffer her children to goe to Church that day, but made them ſtay with her, to inſtruct them, and ſpeak her minde unto them, alledging that ſhee muſt take time whilſt ſhee had time; for, ſhe knew not whether or not ſhee ſhould live untill the next Sunday: when ſhee vented unto them in the beſt manner ſhee could at large, all ſhee had to ſay unto them, expounding divers Scriptures unto them, formerly expounded unto her (which ſhee had a large ſtrong memory to retaine) this day finiſhing all ſhee had to ſay unto them, ſaving at laſt to give them her bleſſing.

Shee inſtructs, and prepares her children, to beare her death

Now the Munday after this, was all ſpent in continuall conference with Mr *Dod*, ſo much as he would conferre with her, for feare

feare of over-toyling her ſpirits, ſhee being in the other extremity more forward to entertaine and ſpeak of the beſt things, then formerly ſhee had beene backwards; which ſhewed ſome ſtrange change at hand: yet all this while could ſhee, or would ſhee never ſleep, night or day, but in a perpetuall motion of ſpeaking of variety of all ſorts of things; but by her good-will, ſtill of Divinity, and of the life to come, undervaluing all this world, and eating ſparingly.

A ſtrange change.

On the Tueſday next in the morning ſhee ſent for Mr *Dod*, who prayed and talkt a while with her, with variety of excellent diſcourſe of death, heaven and eternall glory; when ſuddenly as prayer was done, about eight of the clock in the morning we were ſtrangely enterrupted by a ſtrange and

and uncouth out-cry which proceeded from her, I am assured the like was never heard or read of before: which uncouth language (in shew a rapture of another world) a few words whereof the Relator can shew or expresse, onely he hopes the Reader will pardon him, if he misse in recounting things of another world, which *Paul* himselfe was at a non-plus in after his rapture, 2 *Cor.* 12.4.7. and *Peter* also after his descent from the Mount, *Mark* 9.6. not knowing what he said: So difficult it is to expresse things unutterable.

A strange Rapture of feeling.

Oh, oh, oh, what's this, what's this, what's this? I am undone, undone, undone, I cannot endure it,

endure it: O, ô, ô, let me be gone, let me be gone, ô, I must be gone, I cannot tarry, I cannot tarry; ô what shall I doe? what shall I doe? O Father, O Mother, O Husband, kisse me, kisse me, and let me bee gone: Come all, farewell all, let me take you by the hand and bee gone: Lo, lo, the Angels are come, they wait, they stay for mee; O deare Mother! why hold you me? I must be gone: O,

he is come, he is come, he
s come: Now you have
t, you have it, you have
t, why hold you me? let
me be gone, my work is
done: O call, call, call,
where is my Crowne?
tch mee my Crowne:
Bring, bring, bring mee
ny white Robes, quick-
y, quickly, quickly, why
un you not? The An-
gels ſtay, now you have it,
you have it, you have it.
Meaning that now wee had the
ſlue and fruit of all our Prayers)
O, it overcomes, over-

comes, overcomes me; I am undone, undone undone; what ſhall I doe? what ſhall I doe? what ſhall I doe? O you will not let me be gone.

With innumerable ſuch ſwift expreſſions could not bee remembred, ſhee in that ſhort time of halfe a quarter of an houre ſpeaking more then one can treatably in an houre, with an incredible ſwiftneſſe (no ordinary action of this life) *when withall ſhee heaved and heaved up ſtill all the time with fixed eyes towards the houſe top, as though ſhee had ſeene ſome Viſion, and would have flown away from them all, making a hole through the chamber Roofe:* During

ring which time (as wee cannot blame them;) the posture of all the Spectators was (save her Husband who went weeping and wringing his hands up and down the Chamber) silence, wonder, and admiration; they in all their life time having never seene or heard of the like: Which put Mr *Dod*, her Husband, and all of them to a non-plus (as being beyond all experience:) But if the Reader will have patience, this good Creature shall her selfe expound this rare Riddle, yea, and comment upon it.

This fit of sudden, extreame, ravishing unsupportable joy, (beyond the strength of mortality to retaine or be long capable of) being over, and shee layd againe; who formerly had striven to have got away from them all; they

all being in an amazed astonished silence; shee her selfe began thus? *Why are you all silent? where is* Mr *Dod?* Who being neere unto her, sat down on the beds side by her, unto whom shee thus directed her speech, *Sir, what did you think of mee lately in this strange posture I have been in? did not you imagine me to have been mad all the time?* Mr *Dod* Replyed, No, but that it was very strange unto them all, having never heard or seene the like. So (said she) *surely it was, it was very strange, But will you know how it surprized mee? As this morning ere you came to prayer, I being alone prayed to God that hee would not absent himselfe for ever: but that once before my death, hee would reveale Christ unto mee, give mee some*

Her speech after her Rapture.

some ſenſe and feeling of his love: And open the brazen Gates of this hard heart of mine, that the King of glory might enter in. *After which as you had prayed, this ſudden out-crying fit of unſupportable joy and feeling ſurprized mee with ſuch violence ruſhing in upon me, as I could not containe my ſelfe, but make this ſudden out-cry amongſt you all: But I muſt confeſſe unto you, I know not, neither doe I remember what I ſaid: But now I beſeech you to make this uſe hereof hereafter unto all in my Caſe.*

Triumphant rare Speech and confeſſion.

After mee never diſpaire of any, how deſpe-

rately miſerable ſo ever their *Caſe* bee (which at the worſt cannot exceed mine) but uſe and apply the meanes unto them, and they will prevaile at length. I was like a piece of knotty timber, who have endured ſo many the more knocks with ſtrong wedges, ſo much adoe there was to work me; but now I thank God, who hath heard my prayer and revealed Chriſt unto me, and now

I

I care not for all this world: The fountaine of all my miſery hath been, that I ſought for that in the Law which I ſhould have found in the Goſpel, and for that in my ſelfe which was only to be found in Chriſt. A wrong way I confeſſe, which hath occaſioned unto me ſo much ſorrow; but now all is well; O pray, pray, pray, O give thanks; for, now you have it, you have it, you have it.

This

This ſo ſolid and ſtrange ſpeech, ſo heavenly, rationall, gave a great deale of contentment unto all preſent; Mr *Dod* according unto her deſire, framing himſelfe unto a prayer altogether of thankſgiving, admiring Gods infinite work in her, and for her, beſeeching a happy cloſe of this great work begun: For matter of petition now ſhee cared not for, lying like a Conqueror, with an extraordinary cheerefull aſpect, full of rapt joy, as now ſhee had been poſſeſſor of all things, having no need of any thing; now that Chriſt was hers, all things being hers alſo; the remainder of the day being ſpent in over-joyed ſpeeches, with exhortations to Thankſgiving; ſtill telling us, *Now you have it, yee have it, you have it:* and taking our hands in

in hers, and heaving them up and down many times together very thankfull unto us all, as ſhee wiſhed us to bee thankfull unto God for her.

This ſame Tueſday, again about foure a clock in the afternoone, the Chamber being full of her friends, joyfull to ſee her ſo fraught with joy, after ſo many ſorrowfull dayes: Suddenly ſhee fell out againe, in a ſtrange manner, in ſuch an other rapt fit of joy, beyond all expreſſion, uttering juſt about the ſame things as formerly, in the ſame manner as in the morning, enduring about the ſame time; and ſo ceaſed and was quiet againe as formerly: She thereupon called Mr *Dod*, wondering at the ſtrangeneſſe of the thing, told him, That *her joy and ſenſe thereof, was ſo over-comming and*

She hath the like Rapture againe.

and ſtrong, as ſhee could not for her life containe her ſelfe, from burſting forth thus againe; for as ſhee ſaid her fraile fleſh was overcome therewith; and ſo ſhee entreating him again to give thanks, he did ſo, ſpending the remainder of that day in heavenly diſcourſe of another world; hoping that ſhee ſhould that night have ſlept ſoundly, having now watched and been without ſleep, above a week together: But it ſeemes, as as the lame man, *Act.* 3. 8. having received his feet, for joy did nothing for awhile but skip, friſk, and leap; ſo ſhee now having been as it were in another world, revived with uncouth new joyes, could not take any reſt or ſleep, but rejoyce alwayes and talke of the ſame. And ſo that night having divers friends to watch and

and sit by her, shee spent the same in good discourse and singing of Psalmes.

All the time shee had been ill, shee could not of all the Psalmes endure to joyn in singing of the thirty Psalme, but that night of her selfe she cal'd for it, with this expression, *Cousin now turn to the thirty Psalme* (by the Relator alwayes urged upon her to belong unto her) but I durst never appropriate or apply the same unto my selfe, untill now, and so that Tuesday night sung the same very cheerefully, as was said, she passing this night over also without any inclination to rest or sleep.

Her dressing for the grave.

On the Wednesday morning, her indulgent Mother, that worthy good soule Mr *Tottle*, did rise betimes and came to visite her, when finding her in a strange unusuall

unusuall Attire, for that morning (now apprehending death at hand) she had caused her selfe to be dressed from top to toe all in white, concealing her conceit therein untill her Mother came; who seeing her thus strangely drest, spake lovingly unto her in her accustomed phrase: How now Daughter, what's the matter with thee? me thinks thou lookest like a Bride, *So I am Mother* (said she) *a Bride now trimmed for Christ the Bridegroome, and now Mother I have my last suit to make unto you (for I am a woman of another world) when I am dead, I pray you, dresse me just thus as you see me now, and so let me be laid in my grave; for, for this cause, I caused my self to be dressed thus this morning, that you might see how I would be laid in the grave:* Whereunto her mother

Mother bursting forth into weeping, shee comforted her all shee could, saying, *Mother, me thinks you should rather rejoyce to see me so neare home, after that I have so long a time been storm-beaten and sea-sick, not now to grudge that I am arrived so neare the haven:* And so prayd her to suffer her willingly to depart home in peace: whereupon her Mother for that time (being a matchlesse tender Mother) parted with many teares.

Soone after this came Mr *Dod* and Dr *Preston* to her, unto whom she with a great deale of joy told the same discourse as formerly she had done unto her Mother, *That thus as shee was then dresst, she desired to be laid in the grave*: After their departure having prayed with her and given thanks (for no other

other part of prayer ſhee now affected, as being heire of all things, not having need of any thing) ſhee ſent for divers of the houſe ſeverally, unto whom ſhee gave ſeaſonable and ſutable exhotations, fitting unto their places, taking her leave of them all: wherein ſhee was ſo punctuall, that with her good will ſhe would have had every ſervant of the houſe to have come ſeverally unto her; but that her Mother fearing that which after came to paſſe, ſome weakneſſe to enſue ſo much watching, ſpeaking and toyling inceſſantly of her ſpirits, durſt not expoſe her unto the hazard of ſo inſupportable a toyle.

Shee ſchooles the ſervants.

Being now very much ſpent, this Wedneſday after dinner, ſhee cauſed to voide her Chamber of every body, and ſent for her

Father

Father to ſpeak with, ſchoole, and take leave of him; whom ſhee dealt with and ſchooled (having him all alone) for above an houre together; whom when ſhee had ſaid her minde unto, and taken her leave of, ſhee diſmiſſed him. At his deſcending from her, the Relator did what hee could in a faire way to have fiſhed from him, what ſhe had ſaid unto him: Of whom nothing could bee obtained, ſave in the generall, *That hee had given him very good counſell, both touching his wife and himſelfe, and concerning the ordering of his eſtate and family, and to keep a Preacher in his houſe*; with many other, all good things, as hee ſaid.

Shee ſchooles and takes leave of her father.

Preſently after this ſhee called to ſpeak with the Relator, whom having made to ſit down by her,

Her farewell ſpeech to the Relator.

ſhee firſt gave him many ſolemne thanks in a full gaile of loving expreſſions for his care and paines taken with her; and then ſhe ſaid ſhe had a ſuit unto him: Who replyed, that any ſuit of hers, if in his power, was granted ere known; which yet ſerved not the turne, but ſhee would have his hand to forgive her; which being done, ſhe prayed him *to forgive her*; who wondering at the ſtrangeneſſe of this needleſſe ſuit, told her, that hee had rather cauſe to ask forgiveneſſe of her, having much failed both in duty and love unto her: *O no, ſaid ſhee, you muſt forgive me that you for ſo many yeares together having ſhewed mee ſo much love, and beene a meanes of my everlaſting comfort and happineſſe, that yet I have been ſo unkind unto you, for*

A rare confeſſion.

I

I have not loved you by the hundred part, in that measure I ought to have done, according to that love you have shewed mee: But will you know the cause? I could love no body as I should so long as I was not assured of Gods love to me (for that onely sets our love a fire to runne strongly the right way) I could untill then neither love you nor any body else, during so much distraction and diversion as I should have done: And now that my love is thus kindled, this is my sorrow (my time being short) that now I can no otherwise expresse my selfe then by this poore acknowledgement, in a time I am so unfit and disabled to performe my desires: But I well hope, that what I cannot doe, that God who set you a work for my good, and my other friends will performe, when I

am gone: And so for that time with abundance of love and thanks dismissed the Relator.

Thus having in some ample manner disposed of all the business shee seemed to have in this world: The remainder of this afternoone shee lay in her former joyfull posture, rejoycing to speak of the best things unto every one neare unto her; yet without any rest or sleep, or inclination that way. When Mr *Dod* and Dr *Preston* came to visite her, shee still entreating to give thanks, no other discourse shee had, as wanting nothing: So continuing all this day, untill the evening late, that there was a great change, as in part shall be shewed; for least shee should bee lifted up through her former revelation, joyes and rapture, so short which endured not,

not, ſurpaſſing her ſtrength, ſhee had a weakning cooler to keep her down low.

For, lo, lo, *the Scene now changes againe, the curtaine waves and toſſes a little with an uncouth winde, party coloured, no firme impreſſions appeared:* She who lately was in a glorious triumph, flying away forcibly from us all, as it were with Eagles wings mounting upwards, is now ſuddenly ſurprized with an extreame fainting and weakneſſe of ſpirits, being for ten dayes and nights over-wearied, watched and toyled out, ſo as now ſhee bewrayed ſome weakneſſe in her expreſſions, not being as formerly ſo lively and ſubſtantiall; which continued the Thurſday and Friday after, never having any reſt or ſleep all the time; which diſtemper, made them ſend

Shee is ſurpriſed with a weakneſs.

poſt to *London* for two Phyſitians, hoping by their advice to have made her reſt: But all in vaine, *No phyſick could cure her but heavenly phyſick*: Therefore on the Saturday, Mr *Dod*, Dr *Preſton*, and Mr *Hooker*, kept a private faſt for her; the iſſue whereof was, in that forenoone ſhe fell aſleep, reſted ſoundly ſome five or ſix houres together, and then waked in a very milde gentle temper. Then ſhee cal'd unto her Couſin *Herreis* (a good Gentlewoman, alwayes exceeding carefull of her) *Sarah, tell me, did not I lately in ſome ſpeeches forget my ſelfe?* Whereunto her Anſwer was, Truly Couſin ſo you did, but we imputed the ſame to your many dayes and night-watchings, and over-wearying of your ſpirits, unable ſo long to hold out: So it was,

A Faſt kept for her.

was, ſaid ſhe, *My ſpirits were ſpent and gone, which cauſed that weakneſſe.*

Then ſhee remembring all that had paſſed, her ſtrange Raptures, (but nothing which then ſhee had ſaid in them) retaining her former grounds, comfort and cheerefulneſſe (as in ſo much weakneſſe could bee expreſſed) cald for Mr *Dod*, Dr *Preſton*, with the reſt of her friends, cauſing them to give thanks with her, and for her, venting her ſelfe unto them thus, *That her time was now at hand, prayd them not to leave her, and being very weak, ſpake then her minde unto her Father, Mother, and Husband, in a ſort taking leave of them, ſent for her Children, and bleſſed them, now imagining to have done all her work:* And ſo from thence fell into *Her death.*

a ſilent Rapture of joyfull ſinging of Hymnes, and verſes of Pſalms, not greatly caring to ſpeak unto any body, ſave now and then unto Mr *Dod* when hee moved an occaſion: And ſo ſhee lay this Saturday night, and the next Sunday, only when Mr *Dod* came deſiring ſtill to give thanks, all which time ſhee grew weaker and weaker, having by this time no audible but a hollow low voyce, ſcarce to be underſtood.

The Munday after in the morning when ſhee fell aſleep being come, Mr *Dod* with the reſt comming unto her, ſhee when ſhee ſaw them all about her, rejoyced and ſmiled, taking them all by the hand with a cheereſull countenance, beckned unto Maſter *Dod* to give thanks, and bent her ſelfe what ſhee could with

with lifted up hands to joyne, ſpeaking ſoftly unto her ſelfe in her Hymning way: And ſo whilſt they were at Prayer, ſuddenly her hands falling, and her lips going, ſhe ſunck down in the bed and departed, leaving all her friends mourning about her.

Thus have we ſeene the ſtrange Story, and ſcarce credible, the like never heard of before I believe, of this good Gentlewoman, whom now wee will ſuffer to reſt in peace, freed from all the ſtormes and tempeſts wherein ſhee left her ſurvivers, *Who two dayes after was buried according to her deſire at* Ammerſum, *in that Attire ſhee before her death had dreſſed her ſelfe*; Dr Preſton *Preaching her funerall Sermon*, with the infinite teares of all her friends and poore of the Pariſh. *Her buriall.*

Shee

Shee was of an extraordinary sincere, plaine, true heart; full and abounding in love, mervellous secret in all her goodnesse, very charitable to the poore, of an unblameable conversation and life; and the best Anti-hypocrite (Christ excepted) *that ever lived; for, she alwayes wore her worst side outmost, and wonderfully clok'd all the goood things shee ever did or said; with all her skill endevouring to extenuate all shee this way did or said:* Of her jewels and other things her Husband lovingly gave her way to disposse of, shee left Legacies and remembrances unto all her friends who had beene most helpfull unto her; and forty shillings a piece unto some few good poor women, whom she had secretly, unknown unto any, procured to pray constantly for her.

And

And now that we have brought this good Creature into Heaven, good Reader give mee leave, out of all which hath been said (for memories sake) to sum up briefly her grand *Case*; least it should be mistaken.

The sum of this grand Case.

A good Creature, in her naturall estate, qualified with the best of meere natures endowments; accidentally encountring with some grand difficulties, which a little overcame her naturall parts. By the way, being surprized with admiration and wonder at the power of godlinesse in some eminent Professors her Neighbours (the reflex whereof struck her with a strong conviction, not to be yet the same, as to bee saved shee must needs bee) with her other concurring crosses, wrought so upon her, as

shee

ſhee became very melancholy, yet with an enforced mirth to cloke the ſame; which advantage Satan eſpying (who ſtill loves to work out his ends by that dolefull temper) he aſſaults her with fearefull night-dreames, ſeconded with divers wilde-fire temptations to have driven her unto finall diſpaire, which hee had well neare effected. Meane while God intending to make her an everlaſting monument of his mercy, intending a great work unto others by her trouble and deliverance; to convert by the way her Husband and Parents with divers others in both Families (ſo ſtopping divers gaps with one buſh) and (as hee alwayes doth, and hath done) to over-ſhoot Satan in his own Bow; provides and ſends

one

one of a thouſand to finde her out, wraſtle with all her temptations, foyle Satan, and convince her judgement; ſo drawing her unto a conformity of the meanes; though with much oppoſition. But yet ſo, as an habituall indiſpoſition ſhee had acquired (ſpiced with the dregges of remaining temptations) kept her off from endeavour, never all this time having had any comfort or feeling; which ſhee ſo eagerly deſiring, without paines taking for it, in the interim ſhee is well beaten; *God at length yeelding unto the importunity of prayers for her, affords her ſuch an immenſe meaſure of comfort and feeling for a ſmall time, as mortality was incapble to retaine:* After which (her ſpirits thereby vanquiſhed) out-wearied with watching

watching and inceſſant ſpeaking for divers dayes and nights together, for a ſmall time ſhee bewrayes ſome weakneſſe. But upon a private Faſt kept for her two dayes before her death, ſhee revives againe, maintaines her grounds, former joyes and feeling; from thence untill her death, remaining in a ſilent Rapture of joyes; wherein ſhee departed: *leaving her ſelfe, the ever memorable mirror of Gods wonderfull mercies, unto all the ſtiffe, obdurate, hard-hearted for ever.*

And now, good Reader, tell mee, Is it fit or poſſible that we ſhould part with ſo grand, ſtrange, rare, and matchleſſe a *CASE*, without ſome briefe uſe thereof unto the Survivers? for which cauſe it hath beene written,

written, and for ought wee know, all her ſufferings were: O no, courage then, hold out a little, and I will now diſpatch briefly, endeavouring in the *Cataſtrophe* of this our *Tragi-Comedie*, to recompence thy patience, with the fragrances of ſome ſweet ſmelling cloſe of ſome Divine rarities.

Vſe. Firſt, Then here wee may learne, *That not the great things of this world makes one happy, but the favour of the great God*: Nothing being able to content the ſoule, but that which is able to fill it, which all this world cannot doe: Shewing that there is nothing ſuch in theſe earthly things (as wee imagine) in the evill day or times of tryall. Witneſſe this good Gentlewoman, the ſubject of our diſcourſe

courſe, who might have ſwimmed in the fulneſſe of all earthly pleaſures; all which were nothing unto her, ſhee was dampt in the midſt of all; ſo as nothing could revive or joy her (like unto *David*) ſave the light of Gods countenance to be lifted up upon her. And therefore, not to deceive our ſelves, but to ſettle in our judgements, that wherein onely true ſolid laſting happineſſe conſiſts, *the favour of God*, and follow that with all our might.

Secondly, Then ſee hence, *That of all the Burthens in this world, ſinne is the moſt inſupportable, eſpecially when therewith in any meaſure is joyned a ſenſe of the wrath of God*: For if God, as it is in *Amos*, complaine, that hee is preſſed down under the ſame,

ſame, as a Cart under the ſheaves, the ſenſe thereof alſo making *David* to roare for griefe of heart, having alſo bred ſo much terror, amazement and trouble unto this good Gentlewoman, for ſo many yeares together, being free of groſſe ſinnes; what may they think of themſelves, who goe on ſinning without feare, living and going on in groſſer ſins without repentance?

Thirdly, Here we may ſee, *That in the beſt, where there is ſinne, there muſt and will bee ſmarting puniſhments, though it be forgiven as* Davids *was:* Yet we may ſoundly be beaten for the ſame, he taking vengeance of our inventions, as the Pſalmiſt ſpeaks: for this good Gentlewoman, though ſaved and forgiven, yet was ſoundly beaten ere ſhee departed hence. There-

fore to bee afraid to sinne, and to stand in awe of the anger of the great God; for though hee may forgive, yet if hee open Hell unto us, keep us in perpetuall fear as upon the rack, as he did this good Gentlewoman, letting Satan loose to buffet her, oh what comfort can we have in such a tormenting dying life? having our happinesse hid from our eyes?

Fourthly, Henee also we may learn, *That the more beloved, usually the soundlier beaten, sifted and tried*, Amos 3. You only have I known, of all the Nations of the Earth, therefore you shall not goe unpunished for all your iniquities wherefore corrections being a sign of love, not of reprobation (as the Devill perswades) that the Saints should not be discouraged though storme-beaten in their journey home

homewards; they may goe to Heaven for all this, as this good Gentlewoman did.

Fifthly, And so here also we may gather *what need we have of patience to have its perfect work in us, to fit us for the greatest and most smarting afflictions:* there being yet some light in this darke cloud; *the sorest and most smarting crosses, ending usually in the greatest and most glorious deliverances*: Witnesse the none-such troubles of *Iacob*, *Ioseph*, *Iob*, *David*, the Churches forty years Pilgrimage in the Wildernesse, & of this good Gentlewoman, all ending in peace and joy; because the promise is, *that of necessity, the patient abiding of the righteous must needs end in joy.*

Sixthly, Then also we see here, that *crosses and afflictions are only lesser and greater, as it pleases the*

great God to set them on lesse or more: as it pleases him to abstract the light of his countenance from us, turn loose Satan upon us, enfatuate our judgements, giving us some taste and sense of his encensed wrath: Oh! who then can dwell with such everlasting burnings? and if smaler sins discovered thus set on and torment, yea, some thoughts only, as in this good Gentlewoman; Oh! what may the greater doe, if he should aggravate them, discovering the wrath due unto them, without a suitable sight of mercy? Therefore to break off our sins betimes, repent of them, and to sow for our selves in righteousnesse, that wee may have a sure reward, and bee able at last to stand with boldnesse before the Son of Man.

Seventhly, So *seeing too eager de-*

sire

ſire of feeling coſt this Gentlewoman ſo deare though ſhee had her deſire, therefore not to dote too much upon it; being reſtleſſe untill they have it, as many good ſoules doe, who like *Rachel* reſtleſſe for children, cryd out ſtill, *comfort, comfort, feeling feeling*, or elſe wee die: But let them be contented of what meaſure thereof God of his infinite wiſedome thinks beſt for them: For, *He who hath created them for eternity of glory, ſurely knowes the beſt meanes and way to bring them thither*: Seeing, feeling at the beſt is uncertaine, ſhort and quickly vaniſhing; *and too much doted upon and eagerly perſued, brings us onely to a habit of diſcontentment without it*: whilſt wee cannot bee contented unleſſe every day the Almighty feaſt us, forgetting that wee walk by faith,

and not by ſight; and that the life we now live in the fleſh is by the Faith of the Son of God; viſion and ſenſe, for to come.

Eighthly, Then behold from this rare experience here this leſſon, *Not to preſcribe or appoint God a way which way to bring us unto glory*; Hee knew the fitteſt and ſhorteſt way to have brought the children of *Iſrael* unto the Land of *Canaan*, without paſſing through a red ſea: But out of his infinite wiſedome, he made choyce of the wilderneſſe way unto them, That (as *Moſes* ſhewes) *hee might prove them, try them and doe them good at their latter end*: And yet how crooked ſoever his wayes ſeem unto our corrupted ſenſes, they bee alwayes ſtraight, how full ſoever of turnings and windings; as the Pſalmiſts, *That hee brought them out*

out by a right way unto Canaan: Therefore to reſt confident herein, that this which God appoints is alwayes beſt for us; whether hee lead us in a wilderneſſe, in a a ſtraight, crooked, ſmooth, tedious long afflicted way, by the gates of Hell unto Heaven, or with a more gentle comfortable gale of joy; let us be contented, ſo he bring us thither, as hee did this good woman here; if by any meanes wee attaine unto a joyfull Reſurrection of the Dead, it is a very great purchaſe as *Paul* acknowledges.

Ninthly, For (which is the next) Sure it is, *Seeing a glance of Heaven, a little taſte of heavenly joy is ſo prevalent to make us to forget all, even an age of afflictions, as this good Gentlewoman found, who thereupon forgot all her*

by-past troubles swallowed up in surmounting joyes; I say, if a touch, a taste, a short glance onely bee so forcible and ravishing, *How surmountingly excellent glorious and ravishing shall that estate bee to drink at the fountaine head of the beatificall vison, out of the rivers of his pleasures for ever?* Therefore to rest confident and patient in all afflictions, seeing our comforts are at length beyond all our crosses; seeing *God ruines none by afflictions*, but purges, purifies, cleanses, whitens, enlightens and fits us thereby to bee vessels capacious of so much the more glory: out of the ruines of the flesh, erecting, framing and building up that glorious structure of the new creature, to mount up at length out of the wildernesse of this world, fraught with Myrrhe

and

and Frankincenſe, and all the ſpices of the Merchant, unto eternity of glory for ever.

Tenthly, Next hence obſerve, *That God never comes too late unto his ſervants, but will alwayes bee ſeene in the Mount, making our extremities his opportunities:* as he did unto *Abraham* in *Iſaac*'s caſe, and as this good Gentlewoman found, who being much afflicted, comfortleſſe for many yeares together, even at the point of death: yet at length hee was entreated, came and revived her, in a ſwifter courſe then the running ſwift Charets of *Aminadab*: nay, came flying as it were upon the wings of the winde, paſſing and skipping by all the hills of ſinnes and mountaines of her corruptions; when (in her appearing laſt ſuit unto him, and extreame weakneſſe) ſhe had beg'd

now

now at length once before her death *to open the brazen gates of her hard heart, that the King of glory might enter in*; which was abundantly done. Therefore, though he stay never so long, let all the hard-hearted gaine by this experience of hers; with the Churches resolution in *Isaiah*, I will wait upon him who hides his face from the house of *Iacob*; and I will look for him; and reason good, For *he never failes of comming, being waited for, and engaged by so many promises; wherein it is impossible for him to deny himselfe.*

Eleventhly, Further also hence wee may learn *how to deale with those in affliction in whatsoever Case:* View them well first, be not too brief with them; Heare them vent themselves, Try the symptomes and pulses of their disease,

as

as *Iobs* three friends who ſate (it is written) ſeven dayes and nights ſilent, becauſe they ſaw his griefe was great; for *unſeaſonable comforts are and prove but like raine falling upon hard ſtones, which runs off as faſt as it comes, making no impreſſions:* whilſt their buzzing heads and tranſported ſpirits are gadding, plodding elſewhere with ſtrong diverſions; as it fell out with this good Gentlewoman; who paſſed not for all was ſaid unto her for a long time, neither was hope of cure, untill the Devils counſell was bewrayed.

1. Therefore, it behoves to be circumſpect and patient awhile to finde out the cauſe and circumſtances of diſtempers, or elſe no good can bee done; for though *counſell in the heart of a man be like deep waters*, yet *Salomon* ſhewes,

shewes, that a man of understanding will fetch it out.

2. And then his counsell being bewrayed, the Patient must be mildly, meekly and gently used, not hald and puld, hurried and chid; O no, this is a wrong course; but used with abundant patience and love, waited upon, with many good words, and suffered to bemoane themselves as much as they list, repeating one thing still over and over againe, as often as they please; Many good things fit for them must be uttered in their hearing not too soone pressd upon them, as spoken unto others; they must have here a little and there a little, not pressd beyond their strength; wonne by degrees with a loving sweet affable carriage; as all these yeares of this good womans trouble shee was served

ſerved by all her friends which wonne much, and wrung many things from her in love which could not otherwiſe poſſibly have been attained: For alas, *All that while they are in a ſpirituall fever; and what mad Phyſitian will adventure to give phyſick in a burning fever?*

3. When they begin to mend and become more docible, wee muſt not then bring like *Iobs* friends (who miſtook his caſe) the Law for the Goſpel. This is Satans work uſually, moſt of them are to apt to lay too much load upon themſelves; It is an eaſie matter to throw down, when one is a going (*facilis diſcenſus Averni*) then it is Satans work, down with it, down with it, down with it even to the ground: *O, but it is the work of the great God to raiſe*

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one up who is dejected: It is the work of the Holy Ghoſt in that caſe to raiſe up, encourage, and convince us in a deſpairing eſtate: Wherefore ſpirituall Phyſitians muſt be like Chriſt the great Phyſitian, of whom it is ſaid, *A bruiſed reed ſhall hee not break, and ſmoaking flax ſhall he not queneh, untill hee bring forth judgement unto victory*, or a victorious ſanctification in us: as wee were glad to doe by this good creature, by all gentle meanes to toll on, uphold and cheriſh her ſpirit, untill God at length came in, and did all.

Twelfly, But lo, lo, whilſt we are now towards a concluſion, where *Thanksgiving* alſo appeareth, in treating on the paſſages of this *Rare Caſe* not to be forgotten, ſo as the ſtupidity, dulneſſe, deadneſſe

neſſe and ſluggiſhneſſe of our ſinfull diſpoſitions might be whetted and ſet on edge more then ever thereby unto more exact and ſerious frequent actings thereof; *for our freedome from thoſe innumerable troubles, ſorrowes, ſickneſſes and diſeaſes, both inward and outward, of all ſorts, which tormenteth many others better then we; who enjoying abundance of unperceived, ordinary mercies, doe therefore ſlight and neglect the ſame:* For, when vexations of tooth-ach, ſtone, ſtrangury, convulſions, gout, palſies, burning, fevers, agues, ulcers, ſwellings, broken and diſ-joynted bones, ſtreined ſinews, diſplaced arteries, inflammations and the like annoy us; terrors of conſcience, with a wounded ſpirit; Satans inceſſant buffettings, apprehenſions of Hell,

and

and the wrath of God affright us: O what torments, dolefull dayes and miseries doe we endure, to bee as it is, *Deut.* 28. *In perpetuall feares, having no assurance of our lives?* And yet O how unthankfull are wee and sensleſſe of ſo great and wonderfull mercies, as daily and nightly we are freed from, the leaſt whereof (when their contraries ſurprize us) makes us cry out as moſt miſerable: witneſſe this good Gentlewoman fore-mentioned, *Who being and living in continuall feares, valued nothing at all this world, took no comfort in any thing here below:* And yet it is ſtrange how daily we ſlubber over our *Thanksgivings* and freedom from miſeries we enjoy, as though they were not moſt great and wonderfull, every morning renewed mercies; or elſe we ſhould

should have wonderfull and dolefull dayes: But it is our misery and frailty, that a prick of a pin in our flesh usually wee are more sensible of, then of the health and harmonicall concord both of soul and body: And therefore hereafter, to chase, survey, and consider of our present mercies, to bruise and tosse them, as men doe *Aromatick sweets*, that their fragrancies may the more abundantly spread forth themselves, whilst the *North and South* winde of the spirit thus blowes upon them, to shew forth and make us consider of their excellencies unto Admirations utmost wonder; thus to ascend a higher pitch upon this *mount of Thanksgiving*, and become more perfect upon earth for our endlesse work in Heaven.

Thirteenthly, As we began with this good Creature, who led forth the *Van* in a *Tempest*; so now having been victorious, let us so far honour her as to *bring up the Reere*, and make the *last use*, which she her selfe made unto all succeeding Survivers howsoever afflicted, especially, by *dissertion* or *hardnesse* of *Heart*: *That they should upon experience of her* CASE, *and Gods goodnesse to her, not be so discouraged in any estate whatsoever, as to give over the use of meanes, but to ply them still; trust and wait, and they would prevaile at length.* Therefore then from hence, let all such learn to wait and depend upon God: *And since* (as it is *Isa.* 30) *hee waits in all their troubles for an opportunity to shew mercy unto them; therefore to wait and de-*

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pend upon him untill hee come: For though they may wait long, yet herein they may abundantly comfort themselves, That God will comfort them according to all the dayes they have beene afflicted, and the years wherein they have seene evill; That hee who hath shewed us sore and great troubles, will yet quicken us againe, and bring us up from the depth of the earth; encrease our greatnesse, and comfort us on every side, *Psal.* 71. 20. 21. That though they have beene led through fire and water, causing men ride over their heads, yet that he will bring them forth unto a wealthy place, *Psal.* 66. 12. That when they walk in the midst of trouble, God will revive them, and maintaine their cause, *Psal.* 140. 12. That after deliverances

from affliction, their souls shall be as a watered Garden, and shall not sorrow any more at all, *Ier.* 31. 12. And that in deliverance, they shall have severall comforts, answering their severall crosses, *Ier.* 31. 8. being built up againe, as at the first, *Ier.* 33. 7.

And therefore to persist and goe on, trusting still and depending upon God; because though they may for the present want sense and feeling of Gods love; yet (as *Peter* speaks) because in the interim they are kept by the power of God unto salvation, that they are all in Gods hand at the worst, *Deut.* 33. 3. from above having the eternall God for their refuge; beneath being claspt in his everlasting armes, *Deut.* 23. 27. And so, *Because hee brings light from darknesse, perfection from weaknesse,*

by death bringing unto life, and by the gates of Hell unto Heaven: Seeing he makes all things work together for good unto us, and all his works (how crosse so ever) beautifull in time. O let the saints after so rare a President of this good woman, never hereafter hoe out of Heart, assuring themselves of deliverance whatsoever their Case be, in using of the meanes: For, *What is a hard heart, or ten thousand hard hearts unto that great God, who with a word made Heaven and Earth? to whom nothing is too hard,* Jer. 17. 1. Who overturneth the mountaines by the roots, who shakes the Earth, Heaven dropping at his presence, *Psal.* 78. 8. who calleth all the Stars by their names, by the greatnesse of his might, spans the Heavens, clothing

thing them with blackneſſe, making Sack-cloth their covering; commanding the Sun not to riſe, and ſealing up the Starres, &c.

Upon all theſe grounds therefore, and many moe (too tedious to relate) *let all ſtoope unto God, Saint-like lie and ſit down at his feet, receiving of his words*, taking the experimentall counſell of this good woman, to keep cloſe unto God in the uſe of meanes, and then they are ſafe, *Reſolving that though they die, yet to die at his feet*; and ſo to wait, and truſt ſtill unto the laſt, for he will come at laſt unto them; as *Habacuc* hath it, *The viſion is for an appointed time, though it tarry, yet wait, for it will come and not tarry*, as it did unto this good woman after ten years expectation, whoſe abundant feeling and com-

ſorts in the end, did manifoldly ſurmount all her ſufferings and troubles in an unſpeakable manner and meaſure, leaving her ſelfe as *the matchleſſe monument of Gods unſpeakeable mercy, unto all ſtout, ſtiffe, and hard-hearted ſinners for ever, even though for a while they doe reſiſt the meanes*; who for all this may be won by overcomming mercies as ſhe was; ſo tryumphing over all their ſpirituall enemies, as to ſing at length in a more enſulting and lofty way with *Deborah.*

Judg. 5. 21. *O my Soule! thou haſt trodden down ſtrength.*

FINIS.

Errata.

Pag. 52. l. 9. *for know*, read *known*. p. 138. l. 23. *for ſtrangely*, r. *ſuddenly*. p. 131. *for Mr*, r. *Miſtriſſe*. p. 162. l. 13. *for fell ſleep*, r. *had ſlept*.